

# ANGLO- SOVIET JOURNAL

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AND BOOK REVIEWS, COMMUNICATIONS, ETC.

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# THE ANGLO-SOVIET JOURNAL

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*The Anglo-Soviet Journal* is the quarterly organ of the Society for Cultural Relations between the Peoples of the British Commonwealth and the USSR.

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the spring, summer, autumn and winter issues respectively.



## THE UNION OF SOVIET WRITERS AND GEORGE BERNARD SHAW

*The following message was sent to the Chairman of the SCR on the occasion of Mr. Shaw's death in November 1950.*

WE deeply mourn the death of the great writer Bernard Shaw. An eminent master of satire, passionate denouncer of social evil and injustice in all its manifestations, Bernard Shaw made an invaluable contribution to the golden treasure-house of world literature.

Shaw was an old friend of the Soviet Union. Many of us still remember his visit to the Soviet land in 1931. We know that in periods of grave trial and ordeal for the Soviet people Bernard Shaw raised his voice in defence of the Soviet Union, against any instigators of anti-Soviet interventions. His books are widely read here and his plays are produced on the Soviet stage with invariable success.

We shall cherish for ever the memory of the great writer and humanist Bernard Shaw.

*Board of the Union of Soviet Writers*  
*ALEXANDER FADEYEV*



# PROBLEMS OF PLANNING MATERIAL AND TECHNICAL SUPPLY IN THE NATIONAL ECONOMY OF THE USSR

By E. Lokshin

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THE planning and organisation of material and technical supply to the national economy is an integral part of the gigantic economic and organisational activity of the Soviet State. Planning and State organisation of the material and technical supply to production is only possible under a socialist economic system, since an essential condition for it is socialist ownership of the instruments and means of production.

Only in a socialist economy is it possible to organise rationally the material and technical supply for the whole national economy by a single plan which will secure the fullest and most economical use of the material resources in the interest of the uninterrupted growth of social production and the material well-being of the worker.

An uninterrupted supply to factories ensures the normal flow of the production processes and furthers the factories' rhythmic, regular work. The correct planning and organisation of supply stimulates the mastering of new techniques and the introduction of substitutes and new kinds of materials, helps to lower the expenses of production and circulation, speeds up the turnover of the circulating capital and improves the enterprise's financial position.

The proper organisation of material and technical supply is one of the most important conditions for the broad development of trade in our country, which is essential to the process of socialist reproduction. Comrade Stalin said in his report to the Seventeenth Party Congress:

"If the goods do not reach the consumers, economic life, far from making progress, will on the contrary be dislocated and disorganised to its very foundations. . . . If the economic life of the country is to make rapid progress, and industry and agriculture to have a stimulus for further increasing their output, one more condition is necessary, namely fully developed trade between town and country, between the various districts and regions of the country, between the various branches of the national economy." (J. V. Stalin, *Problems of Leninism*. Foreign Languages Publishing House, Moscow 1947, p. 193.)

The planning and proper organisation of material and technical supply has a great effect on the use of the means of production, on stimulating economy, on lowering the norms of consumption of raw material and fuel, on improving the utilisation of fixed capital.

Material and technical supply thus directly affects the spheres of production, distribution, circulation and consumption.

The capitalist method of distribution and circulation corresponds to the capitalist mode of production. The sole incentive and aim of capitalist production is profit. His actual product interests the capitalist solely from the point of view of whether it promises him greater or less profit. "Capitalist



production", said Marx, "is in itself wholly indifferent to actual use-value and in general to the specific qualities of the commodity it creates. In every sphere of production there is but one aim: to produce surplus-value, to appropriate in the labour-product a certain amount of unpaid labour."

In the capitalist mode of production the interconnections between the branches in the process of reproduction occur of themselves through the market, on the basis of the blindly operating law of value.

The contradictions inherent in capitalism cause uneconomic use of the means of production, predatory exploitation of raw material and fuel resources, chronic under-utilisation of productive capacity and aimless squandering of available manpower.

All this creates instability and anarchy in the productive relations between capitalist enterprises, involves irrationality in the choice and use of fixed and circulating capital, disrupts the normal flow of the productive process and of the circulation process, and leads to the crises of over-production that periodically shake capitalist economy.

Completely different are the processes of production, distribution, circulation and consumption in socialist society. Comrade Stalin at the Sixteenth Party Congress, speaking on the Soviet economic system, described as one of its basic features that in the Soviet Union "the development of production is subordinated not to the principle of competition and safeguarding capitalist profit, but to the principle of planned guidance and the systematic improvement of the material and cultural level of the toilers". (Stalin, *Problems of Leninism*, Moscow 1933, Vol. 2, p. 308.)

This means that in the Soviet Union production is carried on not to increase profits, but in the interests of expanding socialist reproduction, which aims at building communist society. The speed of development of one branch or another is determined not by the profit it brings, but by the economic requirements it meets, by its role in carrying out the political and economic tasks of socialist construction.

In a socialist economic system, the distribution of the social product, like production itself, is carried through on the basis of State plans.

The planned socialist economic system makes possible the profound study and estimation of the requirements of society and the comprehensive budgeting of these requirements to determine the volume and balance of production. Productive interrelations between the different branches and enterprises, and consequently all the requisite conditions for material and technical supply, are in the Soviet Union determined by State plans, which fix the sectional structure of the national economy and predetermine the proportions and scale of its material and technical supplies.

The State plans for supplying the national economy contain material balance sheets, which are worked out for every category of "basic production" (*fondiruemoi produktzii*), that is production of which the distribution plans are ratified direct by the Council of Ministers of the USSR.

With the growth and development of socialist planning these categories increase, and for 1950 the list for basic production comprised over 1,500 headings.

At present the list of categories for basic production includes all kinds of rolled ferrous metals, girders, channel-irons, rails, section and sheet iron, rolled wire, high-grade rolled metal, processed articles, iron pipes, the basic non-ferrous metals and alloys, rolled non-ferrous products, and wire goods. Basic production also includes electric power, coal, peat, timber, and all basic petroleum products—petrol, paraffin, ligroin, diesel oil, fuel oil, furnace and boiler oil, and various greases.

Basic production also includes many sorts of equipment and machinery



—automobiles, tractors, combines, agricultural machines, locomotives, railway wagons, metal-cutting lathes, bulldozers, steam hammers and press equipment, electrical and power equipment, building machinery and gear, metallurgical, chemical and mining equipment, and so on.

Also basic are industrial timber and lumber, the main building materials (cement, window glass, roofing materials, slate), asphalt and other chemical materials, industrial rubber products, and in particular caustic soda and calcined soda, synthetic ammonia, sulphuric acid, fertilisers, motor tyres, and conveyor belts. The list of basic production categories also includes the main industrial commodities, foodstuffs and agricultural raw materials.

In addition to these material balance sheets, the State plan of supply contains the distribution plans compiled for the whole list of basic production categories. In the distribution plans, the resources allocated in the material balance sheets to general aims—production, building, reserve and so on—are allotted to individual Ministries and Departments.

In this way the Soviet Government directly distributes all the major industrial and agricultural products having a decisive influence on material and technical supply to the national economy. In approving the State supply plan, the Soviet Government thus fixes not only the main directions in which the social product should be distributed, but allocates also the exact quantity and variety of production to be allotted to individual Ministries and Departments.

The circulation and consumption of commodities in the Soviet Union differs basically from that in a capitalist society. The circulation of commodities in our country is not carried out on the basis of competition and the blind operation of the market (*rynochnoi stikhi*), but is predetermined by the State distribution plans, which is of great advantage in the organisation of trade. The Soviet socialist system of economy makes it possible to organise the movement of products direct from producer factories to consumer factories on the widest scale, avoiding the intermediate links characteristic of capitalist society.

Economic agreements are an important lever in strengthening State planning and the organisation of commodity circulation. Economic agreements concluded between suppliers and consumers are worked out on the basis of the national economic production and supply plans; they are also based on “the fundamental conditions of supply” which, for the most important kinds of basic production, are ratified by the Government.

The State supply plan fixes, by the distribution plans, the material funds of individual ministries and departments, and thus predetermines the general quantitative interrelations between producers and consumers.

“The fundamental conditions of supply” determine the general principles of these interrelations, fixing the conditions and dates of supply, the dates for submission of specifications, the legal responsibility for infringement of the agreement, and so on.

The central sale and supply organisations conclude with each other on the basis of the “fundamental conditions of supply” general agreements, which in their turn serve as a basis for concluding local agreements between the factories directly concerned; between the producer factories and the sale offices on the one hand, and the consumer factories and supply offices on the other hand. If no general agreement exists, the interrelations between the supplier and the consumer are regulated by direct agreements. The economic agreements contain full and detailed specifications based on the general conditions of supply.



The economic agreements are thus an important instrument in the struggle to fulfil the production and supply plans, as regards both the variety and the quality of production, for uniform and specified supply, for rational organisation of the whole trade, for speeding up the turnover and for improving economic accounting (*khozyaistvennogo rascheta*).

On the basis of "the fundamental conditions of supply" approved by the USSR Council of Ministers, there is at present in progress an "agreement campaign". Some Ministries have, however, delayed the distribution to factories of the annual funds and have not yet received from them their specifications, which is holding up the conclusion of agreements. The agreements for 1950 must be concluded without delay. Supervision of the carrying out of the agreements is now of decisive importance. The economic agreements will fully play their part as an instrument in the struggle to improve sale and supply as a whole, only if the economic organisations strictly supervise their fulfilment day by day, demand the rigorous observance of all the conditions of the agreement, and in cases of infringement apply the sanctions laid down.

The socialist economic system is further characterised by the rational use of the means of production achieved by the planned distribution of these means, the unprecedented tempo of technical development, the fundamental changes in the character of work, and the new socialist relationship of the worker to the instruments and means of production.

At the present stage of development of Soviet society, when the gradual transition from socialism to communism is being accomplished, questions of the planning and organisation of material and technical supplies have acquired particularly great importance. The growth of production, the increased complexity of the interconnections between the branches, the great importance of the rational distribution of production and zoning of consumption, the need to reduce the norms of expenditure of materials, to increase intra-industrial accumulations, and to cut circulation costs, have set the socialist State a new task as regards supplying the national economy, and require improved planning and organisation of supply.

"In view of the fact that the task of directing the national economy has become more complicated," said Comrade Molotov in his speech on the thirty-first anniversary of the great October socialist revolution, "we are faced with new problems in the field of State planning, the organisation of the supply of materials, and the development of advanced techniques in all branches of economy. . . . The speed of development of our economy largely depends on the proper organisation of the supply of materials, the creation of the necessary stocks of materials, and the economic utilisation of the State resources. With the present vast scope of production and construction, the efficient organisation of supply and control to ensure that the established norms of expenditure of materials are observed is of paramount importance to the State."



ONE of the principal methods of the socialist planning of the national economy is the working out of the material balance sheets. All branches of the national economy of the USSR are indissolubly interlinked, and develop on the basis of a single State plan. In order to develop, any branch of production must reproduce both the fixed and the circulating capital. In turn, its product must serve as an object of either productive or personal con-



sumption. In the process of reproduction, definite fixed proportions must thus be established between the branches.

The high tempo of technical progress characteristic of the development of national economy in the USSR increases the interrelation between all the branches of the economy and the machine-building industry, which produces the most active part of fixed capital—equipment.

The machine-building industry—producing machine tools, heavy machinery, agricultural machinery, tractors, automobiles, power-plant equipment, and so on—is one of the main consumers of equipment. With the increasing mechanisation of production, the coal, oil, peat and lumber industries, and loading and unloading processes, become ever greater consumers of various types of mechanical equipment. The interrelationship between the machine-building industry and the building industry has greatly increased and continues to do so.

The interconnections in the reproduction of circulating capital are also very diverse and complicated in our economy. Thus, the most important consumer of rolled ferrous metals is the machine-building industry. A considerable quantity of rolled iron is used by the metal industry itself for further processing. The building industry and railway transport are also heavy consumers of metal.

The main consumers of electric power are the ferrous and non-ferrous metal industries, the chemical industry, power stations themselves (for their own requirements), and the coal, oil, textile and building materials industries. The power stations are in turn among the heaviest fuel consumers.

The victory of socialism in the agriculture of the USSR, and the far-reaching technical changes in agricultural production, have notably strengthened the productive interconnections between industry and agriculture. Suffice it to mention, for example, that agriculture is the leading consumer of tractors and locomobiles and is also a heavy consumer of automobiles, bearings, petrol and so on. The interconnections between industries, in particular between the machine building, metallurgical and fuel industries and all forms of transport, have also increased.

All these interconnections must be quantitatively expressed. For instance, smelting the planned quantity of cast iron consumes known amounts of ore and coal which depend on their norm of expenditure per ton of cast iron. Producing the necessary amount of electric power requires a definite quantity of fuel according to the norm of expenditure per kilowatt hour. For the production of the metallurgical equipment planned, it is necessary to allocate a certain amount of metal of the type and quality needed; the production of metals in turn requires a certain quantity of equipment. Electric power is necessary for coal mining, metal smelting, and so on, and the production of electric power in turn requires a definite amount of coal, metal, equipment, and so on.

In the process of socialist planning, the material balance sheets determine the correlations within the national economy between production and construction, establish correct proportions between various branches, and determine resources (possibilities) and distribution (consumption) for different kinds of production. In the process of setting off resources against requirements, various bottlenecks in the development of the national economy are discovered, revealing sectors which have fallen behind and whose development must be speeded up. Thus the material balance sheets help to eliminate bottlenecks in the development of the national economy, to overcome discrepancies in the rate and level of development of the different branches, and to reveal possible further resources.



The following schema for material balance sheets has been passed for 1950:

1. RESOURCES : TOTAL

Comprising

- (a) *Production*  
Classified under producers
- (b) *Imports*
- (c) *From State Reserve*
- (d) *Surpluses in hands of suppliers at beginning of year and of quarter*  
Classified under suppliers

2. DISTRIBUTION : TOTAL

Comprising

- (a) *Production and operation requirements*
- (b) *Construction*
- (c) *Expenditure on own requirements*
- (d) *Market Reserve*
- (e) *Exports*
- (f) *To State Reserve*
- (g) *Surpluses in the hands of suppliers at end of year and of quarter*  
Classified under suppliers

In the balance sheets for some products there are minor divergencies from this schema. But in general it remains as above.

The material balance sheets are intimately interdependent. For instance, the equipment balance sheets determine the resources and distribution of various products of the machine-building industry. In these balance sheets the machine-building Ministries appear as producers, that is they are entered on the balance sheet under *Resources*. At the same time, in the metals balance sheets these Ministries appear as consumers, and are consequently entered on the balance sheets under *Distribution*. Ferrous metallurgy in turn appears as the main supplier on the metals balance sheet, but on the coal balance sheet as one of the principal consumers.

Similarly, the coal industry, appearing on the coal balance sheet as the main source of supply, is at the same time one of the principal consumers on the balance sheets for pitprops, electric power, rails, and so on.

Obviously in all such cases the same basis of calculation must be used. If, for instance, on the *Resources* side of the aluminium balance sheet a certain volume of production is assumed, then the same quantity of aluminium must be taken into account when calculating, on the electric-power balance sheets, the amount of electrical energy necessary.

The principal item on every material balance sheet is thus production, since it not only establishes the resources of a given branch of production, but also provides data on which to determine the demands of every branch of production on the products of other branches.

In determining the growth and scale of production, and also all other targets, the State plan starts from the economic and political tasks at the present stage of socialist construction. Starting from these tasks, the plan picks out the main links, the basic branches whose development takes first place in the plan.

In planning production, a full account of existing productive capacities, and an estimate of the possible expansions of these capacities during the period under plan, are of prime importance, as is also an estimate of the possibilities of improving their co-efficient of use.

Working out the production targets is the most important part of planning. In the interrelation between production and distribution, production plays the leading part, determining the scale and structure of distribution.

In the socialist system of economy, the organisation for distributing the material resources is the State plan of material supply, of which the material balance sheets and the distribution plans are the basic part. The supply plan is based on the production plan, starting from which it establishes



both the material resources of the period under plan and the requirements of each branch as regards equipment, raw material, fuel and so on. Complete unity between the production plan and the materials supply plans is one of the most important principles in the State planning of national economy.

Further, it is important to note that the proper organisation of the planning of supplies of materials makes it possible to disclose reserves for increasing production by economising materials and improving the utilisation of equipment. Therefore, the organisations planning distribution and supply, and also the various supply and marketing units, co-operate actively in working out the production plan. The supply and marketing organs are in direct and daily contact with the consumers, and know the actual needs of the various branches of the national economy and of the individual establishments. This enables them to give substantial aid in planning production and especially in working out the production plan according to categories and varieties.

In working out the material balance sheets it is essential to estimate the stocks of material resources remaining with the suppliers at the beginning and end of the period (year or quarter) under plan.

It is clear from this how important it is to establish correctly both the initial stocks with the suppliers (at the beginning of the period) and the final (at the end of the period). When the material balance sheets for the following year are being worked out, the planning authorities are not, of course, in possession of the details of the stocks for the beginning of the year under plan, and these stocks are therefore calculated as estimates. Inventories of stocks of raw materials, materials, equipment, and fuel remaining with the suppliers are of great assistance here, and the scale and number of these inventories have notably increased in recent years. From the data in these inventories, the probable stocks at the beginning of the year may be arrived at by adding to them the proposed deliveries to the supplier in the remaining period and by deducting the proposed deliveries from production over the same period.

Except in special circumstances, these proposed deliveries and production must be taken at the level planned. Thus, if inventory data are available for the amount of metal in stock on October 1 at the producer factory and also in the depots and warehouses of the chief metal-marketing administration (*glavmetalloshyt*), in order to obtain the stock estimated for January 1 of the following year the incoming supplies planned for the fourth quarter must be added, and the outgoing deliveries of metal planned for the same quarter subtracted.

With regard to establishing stocks of goods at the end of the year, it is necessary to take into account that if marketing is well organised the products must remain in the supplier plants only for the time necessary to sort them and prepare them for delivery. In the bases and storehouses of the marketing organisations the volume of the stocks must be fixed according to their number of consumers and to the need to have at their immediate disposal a sufficiently wide assortment of goods. Classification of the stock must be carried out in every large establishment or base with the utmost precision, so as to take into the fullest possible account every possibility of reducing the suppliers' stocks of their products without, of course, impeding production or normal trading. In many establishments, and also in the storehouses and bases of the marketing administration (*glavshyt*) there are very often stocks considerably greater than the amounts actually necessary. The material balance sheets must stipulate a maximum utilisation of the suppliers' stocks, in order to prevent the formation of excess stocks of products in the producer enterprises and in the bases and storehouses of the trading organisations.



Thus, for instance, the 1950 balance sheets stipulate the drawing-in of the metal stocks in the bases and storehouses of the chief metal-marketing administration (*glavmetallobyt*), the oil products in the bases of the chief oil-marketing administration (*glavneftsbyt*), a considerable quantity of coal from the stocks at coal mines, and so on.

In the material balance sheets, under *Resources*, the maximum mobilisation of other sources of supply must also be stipulated. Thus, for instance, the utilisation of old rails, old metal structures, and so on, appears as an item of great importance under *Resources* on the metal balance sheets.

(To be concluded)

Planovoe Khoziaistvo

1950, 2

Abridged translation

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# SOVIET ETHNOGRAPHY

By S. Tolstov

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## 1

THE great October Socialist Revolution, which realised the Leninist-Stalinist principles of a national policy and which opened up the broad road of economic, political and cultural development to the many peoples of the former Tsarist empire, of the most diverse levels of development, also set Soviet ethnographic science highly responsible tasks.

These tasks were most varied and anything but easy. It was a question of securing the participation in the construction of a new socialist culture, on an equal footing, of scores of peoples of the most varied historical pasts, with vastly differing ethnic and cultural traditions and differently organised economies, and many of whom had had no state of their own in the past nor even a written language of their own before the revolution. A complete study of the economic, social and cultural characteristics of these peoples in their whole historical actuality and individuality was needed.

Rather than becoming simpler with the passage of time, the problem has become more complex. The development of a culture of the peoples of the USSR, national in form and socialist in content, made necessary a thorough study of the cultural heritage of each people. The consolidation of the new nations and new nationalities that were being formed in the course of socialist construction by formerly isolated ethnic groups and tribes determined the development of national self-consciousness and inevitably stimulated, in the masses of the people moving towards cultural development, an interest in their own past history.

Awakened to new life, the peoples of the USSR were not content with vague legends and ethnogenic traditions; they rightly demanded from the scientists an answer to their questions about their own origins and historical development. Since many peoples lacked a written historical tradition, the task of reconstructing many forgotten pages of history awaited the ethnographers.

At the time of the October Revolution Russian ethnography was rich in splendid traditions.\* Developing under the influence of the humanistic liberal ideas of nineteenth-century democratic Russia, the ideas of Belinsky, Chernishevsky and Herzen, and to some extent under the influence of Marxist ideas, Russian ethnographic science was at that time divided into numerous scientific schools which had developed on the strength of great achievements; among these must be noted especially the schools of Anuchin and Kovalevsky in Moscow, and the schools of Sternberg and Bogoraz in Petrograd.

From the opening of the Soviet epoch, however, our science was set tasks far beyond the resources of the Russian ethnographers which had been inherited from the pre-revolutionary period. Hence the attention that was devoted, from the very beginning of the Soviet State, to the problem of cadres in the field of ethnography.

Immediately after the end of the civil war, centres of ethnographic instruction were set up in our country for the first time. In Leningrad, on the initiative and under the direction of Sternberg and Bogoraz, an Ethnography Department was established in the reorganised Geographical Insti-

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\*See Tolstov's article, *Ethnography and the Present*. Sov. Ethnography, 1946.



tute; later, in Moscow, an Ethnographic Section was established in the Social Science Department and later an Ethnology Department was set up. The work of the Chair of Anthropology created by Anuchin in the Physics and Mathematics Department of Moscow University was undergoing development on a vast scale, and here cadres were developed not only in the field of physical anthropology but also in those of ethnography and primitive archeology.

As well as in the university centres, great activity was developing in the field of ethnography in the Academy of Sciences, where (along with the Museum of Anthropology and Ethnography, which was rapidly expanding its own field of work) there was arising such an important ethnographic centre as the Commission for the Study of the Racial Structure of Russia, later reorganised into the Institute for the Study of the Peoples of the USSR, in turn amalgamated in 1933 with the Museum of Anthropology and Ethnography in the one great Institute of Ethnography of the Academy of Sciences.

Ethnographic work occupied a very important position in the subject-matter of the most important academic centres (the Commission for the Study of Natural Productive Resources and the Commission for Expeditionary Research) through the organisation of expeditions, which, on a new basis, followed the traditions of the great academic expeditions of the eighteenth century.

A completely new type of organisation of ethnographic work was being developed in the system of the Committee of the North. This organ of the Soviet Government—which had been entrusted with the very difficult task of reviving and drawing closer to the Soviet State and to socialist construction numerically small and backward peoples, primitive in the real meaning of the word, living on the periphery of the Soviet Union, many of which, on the eve of the revolution, had been on the point of disappearing altogether—naturally had to turn first of all to the ethnographers. A whole galaxy of young ethnographers, mostly students under Sternberg and Bogoraz, were transferred to the Committee's far-northern bases and became stimulators of the socialist reconstruction of the north; they passed long years in the north, accumulating precious material for the monographic description of these little-known peoples called into new life by Soviet power.

The Institute of the Peoples of the North, created in Leningrad, set itself the historic task of developing among the peoples on the northern borders of the Soviet Union, only yesterday still primitive, political men, men of culture, and highly skilled specialists. This Institute became the foundation for the organisation of another great ethnographic research centre, the Association for Scientific Research as part of the Institute itself. Another great ethnographic work was accomplished by the Moscow Institute for the Study of Ethnic and National Cultures of the Eastern Peoples, directed by N. Y. Marr.

A particularly noteworthy development in ethnographical work was to be found in the constantly growing network of Soviet museums, both central and regional. Apart from the latter, most of which arose after the revolution, even the old and central museums have followed entirely new programmes and trends since the revolution.

It is enough to mention that before the revolution the staff of the oldest ethnographic museum in the country (the Museum of Anthropology and Ethnography of the Academy of Sciences of the USSR) could count on few workers; in 1925 there were forty-two workers and in 1939 more than a hundred.

The work of the Ethnographic Section of the Russian State Museum in Leningrad (now the State Museum of Ethnography) and of the Moscow



Central Museum of Ethnography (now the Museum of the Peoples of the USSR) developed to the fullest extent. These museums developed activity, in the field of scientific research through expeditions, which in breadth of work could hold its own with that done by the Institute of the Academy. For example, in 1925 the Museum of Ethnography alone organised fourteen expeditions, and the Ethnographic Section of the Russian Museum organised eight expeditions, and five other trips of lesser importance.

Coming important centres of ethnographic research work were the special museums of Kiev, Kharkov, Minsk, Tbilisi, Tashkent and other capitals of the union republics. The museums of the autonomous republics were not backward, indeed they often outstripped their elder brothers in research work, as may be said, for example, of the Museum of the Tartar Republic, in Kazan.

Noteworthy centres of serious ethnographic work arose in many regional and district museums, in the Regional Museum of Moscow, in those of Riazan, Penza, Kaluga, Kostroma, Nizhni, Saratov, Tomsk, Krasnoyarsk, Dmitrov (Moscow Region), Kasimov (Vladimir Region), and many others.

In the majority of the autonomous Soviet republics joint Institutes of scientific research arose, in almost every one of which there was an ethnographic section. Important centres of ethnographic work also sprang up in special Institutes and in the Academies of Sciences in the union republics (between 1920 and 1930 in the Ukrainian Republic and the Republic of Belorussia).

Between 1920 and 1930, the publication of ethnographic material developed on a broad scale. In Moscow, in 1926, the principal organ of the ethnographers of the USSR, the magazine *Ethnography* (from 1931 on called *Soviet Ethnography*), began to appear. The museum of the Academy published *Collections of the M.A.E.*, replaced in 1931 by *Works of the Institute of Ethnography*. (The museums publications of the *Collections* was resumed, parallel with *Works of the Institute*, in 1947. The Russian Museum publishes *Materials on Ethnography*, rich in content and magnificent in design. The Ethnographic Section of the Association of Lovers of the Natural Sciences, Anthropology and Ethnography publishes its own *Memoranda*.)

## 2

IN the history of Soviet ethnography, the period from 1920 to 1930 must be considered as the period of the accumulation of forces and materials and of the solution of the primary problems associated with the economic and cultural building-up of the peoples of the USSR. Though this period greatly surpasses the results achieved by pre-revolutionary ethnography in the breadth of work (not to mention practical results), we cannot yet speak of fundamental differences in theoretical points of view between the new Russian ethnography and that of the beginning of the century. During these years the development of Soviet ethnography took place in the midst of sharp class-struggle. Representatives of bourgeois-nationalist groups often attempted to transform the ethnographic and geographic centres into a base for their nationalistic propaganda. This atmosphere of sharp class-struggle also explains the tendency of a certain number of the old bourgeois professors to counterpose the concepts of the new bourgeois western schools to the Marxist interpretation of ethnographic phenomena. Towards 1930 there became very apparent a tendency to propaganda from the viewpoint of Grebner, Schmidt, Trabenius and other representatives of the so-called "School of Rings of Culture". This can be observed particularly in the



"Ethnology Course" by P. F. Preobrazhensky, which came out in 1929. These trends even influenced V. G. Bogoraz, who published the highly confused book *The Variations of Culture on Earth (Fundamentals of Ethnography)* during this period; a refraction of the "Theory of Cultural Rings" and an undoubted echo of L. Frobenius's "Morphological Cultures".

The appearance of these and other similar works was facilitated by insufficient theoretical maturity on the part of Soviet ethnographers, by their inability to apply Marxist methodology to the practice of ethnographic research.

Towards 1930, however, there may be noted the first symptoms of the theoretical turn marking the beginning of the true Soviet ethnological school as an independent theoretical current. The period between 1929 and 1939 was marked by a series of stormy theoretical discussions on the objectives and tasks of ethnography, which took place at the Communist Academy, at the Association of Marxist Historians, during the meeting of ethnographers in Leningrad in 1929, during the archeology and ethnography meeting held in 1932, and in the pages of the specialised journals *Marxist Historian*, *Ethnography* and *Soviet Ethnography* as well as in the *GAIMK Chronicle*. In this period there was violent criticism of the modern school of ethnography, of western bourgeois anthropology, and above all of the various racist trends and so-called "rings of culture" schools as well as of the above-mentioned bourgeois-nationalist currents in Russia. In this period, in the process of revisory criticism of their own position by Soviet ethnographers there also developed the struggle to acquire a Marxist-Leninist dialectical-materialist methodology.

It cannot but be noted that in the course of these discussions a completely negative policy was developed by the pseudo-Marxist and unscientific school of Pokrovsky and also by a number of open saboteurs, followers of Trotsky and Zinoviev, who presented their unscientific theories as the last word in Marxism. Denying ethnography and archeology the right to exist by way of independent historical disciplines, and the attempt to substitute simple *a priori* sociological schemas in place of thoroughgoing research, while offering archeological and ethnographical examples chosen at random as illustrations to the said schemas, could not but substantially injure the development of Soviet archeology and ethnography.

Soviet ethnographers emerged from the period of the discussions armed with new theoretical weapons, tempered in the struggle both against the reactionary currents existing in bourgeois ethnography at home and abroad and against pseudo-Marxist sociological schematism. [See ASJ xi, 3, p. 18, footnote.]

The acquisition of a dialectical-materialist method was not slow in making itself felt in new studies which began appearing at the end of 1935.

These works show the maximum interest in problems of social organisation and culture. Towards 1930 there appears among the most important problems of Soviet ethnography that of the study of the specific forms of the co-existence of patriarchal and feudal or semi-feudal relations, which, in relation to specific modes of socialist construction among the peripheral nationalities, was one of the most urgent political tasks.

Just before 1930 and during the decade following, and mainly at the beginning of 1935, several works were published which were devoted to the historico-ethnographic study of the social organisation of the various peoples of the USSR, to the analysis of the forms and traditions of the family order, of their relations to the elements of feudal and capitalist relations, and of their historical importance in the process of class-struggle and socialist construction during the Soviet epoch. All these works set themselves a



common goal, that of posing the general historical problems of primitive social organisation on the basis of the specific material of a given specific people, of its function and type, of its survival in the feudal or capitalist past and the socialist present, of understanding and interpreting specific new material in the light of the Marxist-Leninist theory of society and its laws of development and, in turn, bringing forth suitable material for the further development of this theory.

In addition to the elaboration of the problems already mentioned, and with the aid of material offered by the various peoples of the Soviet Union, a number of studies were published which were devoted to general problems of the history of primitive society, with frequent recourse to foreign material—Australian, Melanesian, American, and so on. Here we must mention particularly the basic studies by M. O. Kosven, especially those devoted to the problem of the historical function of matriarchy, many brilliant and profound studies by the late E. I. Krievsky, the works of A. M. Zolotarev and others. These works, as many of their titles show, were not limited to the study of social institutions alone in the strictest meaning of the word. In the works of Potapov, Kandaurov, Bernshtam and others we meet a new aspect of the study of the phenomena of material cultures, economic life, production technique, dwellings, and so on. In the works of Abramzon, Zolotarev, Tolstov and others, we find the study of religious beliefs. But in both cases these phenomena are examined in their indissoluble reciprocal relations, manifesting themselves in all their multiformity of specific facts, of fundamental laws of social development, of the forces and productive relations that form the structure of society.

In all the works mentioned can be seen the general line of development of Soviet ethnography, the line of consistent historicism, the line of explanation given by historical materialism to phenomena taken in their movement, development, struggle and qualitative transformation.

### 3

A CHARACTERISTIC of the Soviet school of ethnography is its consistent historicism. The opposition of ethnography to history, typical of many foreign trends in ethnography, is indissolubly bound up with the old reactionary concept whereby humanity is divided into "historical" or "cultured" peoples (*Kulturoelker*) and "non-historical" or "natural" peoples (*Naturwoelker*), only the latter being considered to be the object of ethnographic study. This division is not accepted by Soviet science, which studies all the peoples of the world throughout the whole of human existence and views humanity as the creator of history. Naturally, the history of peoples lacking a written language of their own is studied by methods different from those used in the study of the history of peoples in possession of their own written historical traditions and having left written monuments of their own past. As with archeological monuments, ethnographic monuments require a guide. But the difference consists only in the character of the sources, in the methods of study, not in the object or in general methodology.

In studying the culture of any people Soviet ethnographers analyse it historically, uncovering the strata of different periods of historical development, reading in them a reflection of the whole complex of its preceding history. For some time now the Soviet ethnographers have advanced beyond the evolutionary method. Only in the light of the history of each people does the historical import of each element in its culture become clear, and we well know how far wrong the evolutionists have gone (even scholars like Morgan whose method is far above that of the evolutionists) in separating single manifestations of culture from historical content (as with the Malay system of kinship). Of late there has appeared in foreign ethnographic



literature—especially in the American—the tendency to “rehabilitate” evolutionism, eliminating only the “excesses”, by which is meant the Morgan (Lewis) viewpoint.

This historicism of Soviet ethnography has nothing in common with the pseudo-historicism of some trends of contemporary foreign ethnography, or of the “cultural-historical” school in its different variants. This school, whose theoretical standpoint was first formulated by F. Grebner, took its point of view, as is well known, from Rikkert and denied every law of history, transforming the latter into a mass of individual phenomena and events.

Soviet ethnographers take as their point of departure the Marxist-Leninist concept of the historical process. Without neglecting the multiformity of this process, determined by the most varying historical factors, they see in this process the manifestation of very precise laws of the progressive development of the history of society, laws more complicated than, but as inevitable as, those of nature. The discovery of still unknown aspects of these laws is the aim both of ethnographic research and of history and research in general. Knowledge of the already discovered laws of Marxist-Leninist theory is the key to the comprehension of the seemingly chaotic picture that any specific culture often presents.

Soviet ethnography rests on historical-materialist methodology in the field of specific historical research into the genesis and development of the ethnic culture of each given people; it is mainly in these particulars that it differs from the tendencies now in fashion in foreign ethnography. In the first quarter of the twentieth century the typical tendency of bourgeois ethnography was that of pseudo-historicism, of historicism in the Rikkertian sense, directed against any attempt to discover the general laws of social development; at first glance the second quarter of this century seems to differ from it by a directly opposite tendency, that of emphasising anti-historicism. This is indeed characteristic of the two most influential schools of contemporary bourgeois ethnography, that is the “functional school” and the so-called “psychological school.” Chapple and Coon, followers and continuers of the English “functional school” in America, define the “conquests” of B. Malinowski—the father of functionalism—and his adherents as follows: “A change [i.e. in ethnography] took place about two decades ago, when many influential persons began to realise that anthropology\* could be used in colonial administration, particularly in the field of regulating the relations between whites and the so-called ‘primitive’ peoples. One of the first governments to exploit this discovery practically was the British Government, which has laid down rules under which colonial administrators working with native peoples must be qualified anthropologists. A truly fortunate circumstance for both the government and the indigenous peoples [!S.T.] was the fact that many people coming under this ruling were pupils of Professor Bronislav Malinowski’s.” (Chapple & Coon, *Principles of Anthropology*.)

The “fortunate circumstance” consisted in the fact that B. Malinowski knew how to adapt ethnography to colonial administrative needs by maintaining four basic “theoretical” positions extremely useful to the masters of the colonies: 1. It is unnecessary to be concerned with the history of colonial peoples, because such history does not exist and even if it did would be impossible to know; 2. The aim of ethnographical study, the “culture”, is given by the total functioning of social institutions and habits, determined (through psychology) by the physiology of the individuals making up the

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\* Used in Anglo-American countries in the sense of ethnography. Anthropology in our Russian meaning of the word is called *physical anthropology*.—S.T.



society; 3. Hence, the social life and culture of every colonial people constitutes a system having a given equilibrium which cannot and must not be upset, because it is easier to govern the "indigenous" peoples with the aid of local chiefs and traditional social institutions; all that is required is to explain the function of these institutions and customs and thus bring them into proper service; 4. Since the introduction of elements of European civilisation (for example, scholastic study above the limits required to facilitate white exploitation of black workers) disturbs this equilibrium, it must be avoided and backward peoples left to their backwardness, thus avoiding expense and maintaining peace.

While the second world war was flaming, the American followers of Malinowski proposed a further application of the "positive experience" in "applied anthropology"—the application of the "theory" and practice of functionalism, not only among the colonial peoples, but also among Europeans and Americans; "the next step toward the enlargement of the field of activity was the discovery that what had seemed suitable for the primitives was equally applicable to our own society." [*op. cit.*]. The authors give special credit in this field to Prof. W. L. Warner, who applied his method of work carried out among northern Australians "as successfully and much more usefully" to the study of American and European society. "To him must be credited the main influence in the application of anthropological methods in the researches made by the Western Electric Company and described by Prof. E. Rosslesberger, of the Harvard University School of Business Administration, and by V. J. Dickson, of Western Electric, in their book *Management and the Worker*."

And thus the "scientific methodology" of colonial administration is "more usefully" applied to the management of workers by a capitalist company.

This is not the place to examine in detail the Chapple & Coon book, or the work of those who inspired them. However hard they try to reconcile "functionalism" somehow or other with the "historical school" of the followers of Boas, defending the complicated thesis by which "the use of the time-scale constitutes the basic measure for measuring human relations", we shall find here also the same "theory of equilibrium", history reduced to "violations" and "re-establishment" of this equilibrium; to establish ultimately that a classless society exists in America: "For example, in England, although there is representative government, the existence of classes hinders the development of a truly democratic system. It was the same in the United States 150 years ago. . . . Since then class differences have gradually disappeared. . . . It would be difficult to prove the existence of social classes in the United States".

This profundity, with its "time-scale", its "impulses and reactions", its discussions on the scientific ordering of social and political life, was plainly necessary in order to prop up a threadbare propaganda method that no longer seems to convince the American community. The "culture-patterns" and "culture-models" of the American ethnographic psychologists and above all the "leader" of this reactionary current—Ruth Benedict—are nothing more than a variant of Rassenseele's racist "concept", the "race" soul, a variation that differs from German racist theory only in the absence of any direct bond between this "soul" and the physical characteristics of the race. It must not, however, be forgotten that alongside the pseudo-materialist "biological" current of German racism there existed in that racism a very strong mystical-spiritual tendency which considered race to be first and foremost a psychological category. Spengler, one of the founders of Nazi ideology, is also one of the spiritual fathers of present-day American "ethno-psychology". Not for nothing does Benedict compare her "culture-



models" with such Spenglerian ethno-psychologic categories as the "Apollonian" and "dionysiac" soul, and so forth.

Like the racists, the ethno-psychologists consider "culture-models", that is the psychologic type of each people, a non-historic, anti-historic category, a practically immutable substance, not determined by history, but, on the contrary, determining history.

That American "ethno-psychology is by no means an innocent exercise in tabulation is plain from the fact that the works of the "psychologists" are prepared and published by the most weighty institutes and publishing houses. Thus Ruth Benedict publishes a book, under the poetic title *The Chrysanthemum and The Sword*, devoted to the study of the mode of thinking and "behaviour" of the Japanese; the book was written under the aegis of the Office of Strategic Services. G. Bateson, in an organ as far removed from ethnography as the *Atomic Scientists' Bulletin* (1946, Vol. II, 5, 6, 7, 8), publishes an article entitled *Pattern of an Armaments Drive*, in which he tries on the one hand to define the ethno-psychological premises of the arms race (after having established three ethno-psychological types which determine the character of this drive in various peoples, who are of course the Anglo-Saxons, the Germans and the Russians) and, on the other hand (on the basis of an ethno-psychological analysis of the governmental forms among the Papuans of New Guinea and among the American Indians), proposes his recipe for "limiting nationalism" by means of a powerful world government—a recipe that is not new, as we well know, and is original only because based on arguments taken from ethnography and psychology.

If functionalist anti-historicism is indissolubly bound up with the hope of conserving the forms of social organisation of the colonial peoples and placing their customs and reactionary institutions at the service of imperialist monopolies, the duties of "psychological anti-historicism" are even more far-reaching; the "ethno-psychologists" are also laying the theoretical basis for treating such notable modern phenomena as fascism, aggressive militarism, and so on, on a racial-psychological plane. From the viewpoint of these writers, it was not monopoly capitalism but the German racial-psychological complex that provoked the rise of nazism and Hitlerite aggression.

It will easily be understood that the theoretical viewpoints of the Soviet ethnographers are diametrically opposed to this dominant tendency in present-day bourgeois ethnography. It is interesting to note that Soviet ethnography, as we have seen, has developed and is developing under the banner of "applied problems". But it is not a question of problems related to the colonial oppression of backward peoples and the preservation of their primitive and feudal institutions, which are useful only to the imperialists. Nor is it a question of at all costs conserving the reactionary social institutions within the country itself, guaranteeing power to a small group of imperialist exploiters over the masses of the people, over "ordinary folk", the real creators of modern civilisation. The character of applied problems as dealt with by Soviet ethnographers (problems whose solution helps the Soviet State and the party, in the building of a new socialist society, to make all, even the most backward, peoples of the USSR participate actively and equally in the whole cultural and social life of the country, and bring them to a fresh level of development) has also determined the direction of theoretical thinking in the field of Soviet ethnography. In opposition to the "ethno-psychologists" who consider the culture of each people as something determined once and for all by the "psychic model" concerned; in opposition to the functionalists, who see in such culture a system that is immobile because of the equilibrium of its component elements, which are determined by the same psychic model, race; unlike either of these, the Soviet ethnographers see in the social



structure and culture of each people a combination of contradictory elements in which there are as many new and progressive as there are old, and considers this to be the basis of its development and movement. This is the substance of Soviet ethnographic historicism and its difference not only from the anti-historical concepts of the present-day reactionary foreign ethnographers but also from the classic evolutionary concepts.

Soviet ethnography has not confined itself and does not confine itself to the narrow framework of ethnographic sources alone. For the solution of a given problem (whether relative to the people's origin, to the determination of its ethnographic territory, to the origin and development of any given characteristic social institution, or of any custom, belief or feature of its material or spiritual culture), it is necessary to refer to the data of other historical studies, to written documentary or narrative sources, to archeological monuments, and so on; any artificial self-imposed limits on ethnography, any refusal to make use of such data, can but damage ethnographical work.

This path has always been followed by the most advanced Russian ethnographers and archeologists in the past. The work of D. N. Anuchin, particularly his monographs *The Bow and Arrow*, *Contributions to the History of Art and Beliefs of the Ural Chud*, *Ancient Legends of Russia*, *Unknown Men of the East*, and so on, demonstrate the excellence of this method. A brilliant example of the historical-complex solution, based on ethnographic and archeological material, of one of the problems in the history of popular Russian ornamentation, is the well-known work *Sarmatian Elements in Popular Russian Art*, by V. A. Gorodtsov.

The new element lies in the fact that Soviet students are not limited to establishing merely a historical succession of facts, but clarify the laws of historical development concealed behind such facts. This line of Soviet ethnographic research marks the creative work of the great majority of Soviet students, who are usually both ethnographers and historians simultaneously, equally well equipped for ethnographic work in the true meaning of the word and for the study of written monuments and archives and also archeological material.

This has even given rise to embarrassment in a certain circle of ethnographers and resulted in declarations that ethnography had lost its own specific character. Actually it is a manifestation of theoretical progress in Soviet ethnography which is changing into a truly historical science and winning place of honour among the other branches of historical science. Moreover, a contrary process must also be noted, that is an ever-increasing attention to ethnographic material among historians, in the strictest accepted meaning of the term, and among archeologists, many of whom became excellent ethnographers.

Soviet ethnographers who have dedicated their creative efforts to the study of the culture of a given people or group of peoples, in working at their subject for whole decades and multiplying the number of useful sources in their research, become recognised specialists in the general history of that people. Thus we have *Outline of the History of Oiratia* from the pen of the ethnographer S. A. P. Potapov; the ethnographer S. A. Tokarev writes *Outline of the History of the Yakut People*; the ethnographer N. A. Kistiakov, *Outlines of the History of Karategin*; the ethnographer A. N. Bernshtam has now won fame as a student of archeological monuments and has written the history of the Turkic peoples of Central Asia and of the Seven Rivers. The ethnographer V. N. Chernetsov is an expert on the archeological monuments of North-western Siberia, and is working on a huge work on the ethnogenesis of the Ugri of Ob, which takes every kind of historical source into account. The ethnographer B. A. Dolgikh is doing



serious archive research into the history of the peoples of Central Siberia that he has studied. L. A. Dintses is discovering ample material in archeological monuments and written documents in his research into the Russian people's art. The archaeologist A. P. Okladnikov writes many very interesting works on the ethnography of the Yakuts, referring to ethnographic material in his archeological research. The archeologist B. A. Rykov records a great deal of ethnographic data to interpret facts about the culture and ancient art of the Slavic tribes. This merging of specialties, their close mutual collaboration, both in contact between institutions and specialists and in meetings between specialists, has given and continues to give ever richer results, which makes it possible to raise and resolve many different ethnographical and historical problems of both general and particular bearing.

The historical-ethnographic monograph has become an essential form of comprehensive ethnographic work. A splendid example of the new type of monograph is found in the many works of the famous student of the Altai people and of Southern Siberia, L. P. Potapov, particularly his *Outlines of the History of Skroria* (Leningrad 1936) and his monograph, not yet published, entitled *The Inhabitants of Altai*. A more modest example of the tasks proposed, but just as typical of a brief historical-ethnographic monograph, is *Features of the Culture of the Kirghiz People* by S. M. Abramson, recently published (Frunze, 1946).

To this same type of work belongs the much-commented-upon work by S. A. Tokarev, *The Social Organisation of the Yakuts in the Seventeenth Century*, which, though some of the author's conclusions are disputable, must be considered a model of ethno-historical monograph work based on the scrupulous study of an enormous amount of archive material, illustrated with data from the author's ethnographic expedition, and of ethnographic literature, and which in turn throws new light on facts observed by ethnographers.

A whole series of historical-ethnographic works of this kind, most of which are not yet published, have been produced during these last years. Examples are Dr. R. Nazhdik's *The Lives of the Peasant Serfs of the Ukraine on the Eve of the 1861 Reforms*, E. R. Binkevich's *History of Circassian Dwellings*, T. C. Stratanovich's *The Dungani of the Kirghiz Republic*, M. V. Sazanova's *Agrarian Relations of the Khanate of Khiva between the Fourteenth Century and the Beginning of the Twentieth Century*, T. A. Zhdanko's *Family and Tribal Structure and Territorial Distribution of the Karakalpaks between the Nineteenth Century and the Beginning of the Twentieth Century*, A. S. Morozova's *Slavery among the Turkmens and Uzbeks of Khiva in the Eleventh Century*. In these works the authors unite their own personal on-the-spot ethnographic research with their personal studies of archive and other historical literary material. Original forms of ethno-historical research are S. R. Mirnov's *The Revolt of the Mahdi in the Sudan* and A. I. Blinov's *Maori Warriors*, in which the ethnographer authors deal in a new way with problems which have hitherto been purely historical, problems of political history, illustrating anew with a great deal of ethnographic material many aspects of the political events studied which up to now have remained obscure.

The inclusion in ethnographic research of a precise chronology, which makes possible an objective evaluation of the historical conditions of the formation and transformation or disappearance of given social or cultural phenomena or customs, brings an important element into the work of Soviet ethnographers and enables them to avoid many of the errors committed by their predecessors and by contemporary foreign colleagues in evaluating the "antiquity" or "newness" of any one ethnographic factor.



ONE of the central problems of Soviet ethnographic science since 1930 has been the problem of ethnogenesis in the broadest acceptance of the term. It was no accident that Soviet ethnography chose as its essential object some specific people (tribe, ethnic group, nationality) considered as itself the creator and carrier of culture, as being historically formed, which makes it necessary to study the historical development of the people and the culture in question.

The Stalin theory of the nation understood as a community of men, historically developed from various races and tribes in a given epoch, has proved the absolute fallaciousness of the racist-nationalists concept of the origin of modern nations, the absolute baselessness of any research on "pure" racial and ethnic elements to be found in these nations, and has been a model of the historical solution of problems of the genesis of the ethnic communities that preceded the tribal nations and the nationalities of earlier society and the social division into classes that preceded capitalism.

An important place in the development of a general theory of the ethnogenetic process is occupied by the works of Professor A. D. Udaltsov, corresponding member of the Academy of Sciences of the USSR, who has devoted many of his works to the ethnogenesis of the Indo-European peoples, particularly the Slavic and Germanic peoples. Under A. D. Udaltsov's direction the Ethnographic Commission of the Academy of Sciences has developed its own work of co-ordinating and collating the research done in this field by representatives of various specialised fields of science. An important part in the elaboration of ethnogenetic problems was played by the recent four great sessions of the Ethnogenesis Commission: (1) The 1940 Session on the Ethnogenesis of the peoples of the North. (2) The 1942 Session on the Ethnogenesis of the Central Asian peoples. (3) The 1943 Session on the Ethnogenesis of the Slavs. (4) The 1944 Session on the Ethnogenesis of Indo-European peoples.

If to these works are added those of many students of the ethnogenesis of the Caucasian peoples (Academician Dzhanaashia, Professor Kuften, and others, on the ethnogenesis of the Georgians, Professor Piotrovsky on the ethnogenesis of the Armenians) we have every reason to affirm that Soviet scholars have accomplished enormous work in this field, laying the foundation not only for a specialised school in problems of historical ethnography but also resolving in practice many problems on the origin and historical formation of the greater part of the peoples of the Soviet Union, for many of whom these problems had never been raised before the revolution, or had remained at very low levels.

Of the greatest importance is the contribution made by Soviet ethnographers (and, we add, by the archeologists) to the elaboration of general problems of primitive society. We have already mentioned many of these works, both those dealing with specific historical events and those that generalise the material accumulated by science. Many works have been devoted to the periodisation of the history of primitive society. The works of Academician I. I. Meshchaninov; of corresponding member of the Academy of Sciences of the USSR V. I. Ravdonikas, of acting member of the Academy of Sciences of the Ukrainian Republic P. P. Efimenko; of E. Y. Krichevsky, of B. L. Bogaevsky, of A. M. Zolotarev and many others, which have provoked lively scientific discussions and have helped to create a complete concept of the history of primitive society based on ethnographic and particularly on archeological material assembled since Morgan and Engels (neither of whom dealt with archeological material at all). In the course of the scientific discussions arising in this range of problems,



Soviet ethnographers have been able to counter many viewpoints of the latest foreign schools of thought, among which is, for example, the tendency to treat the familial order in general, and the maternal-parental in particular, not as a basic form of social organisation in the formation of the primitive community but as an insignificant episode in primitive history, and to substitute every sort of "totemistic society", "pre-gentilic community", and so forth. Credit is due to P. P. Efimenko, who demonstrated the existence of the matriarchal order in the first paleolithic era; credit is due to E. Y. Krichevsky, M. O. Kosven and A. M. Zolotarev, who profoundly criticised the "totemistic society" then in vogue and demonstrated that totemism is no more than the religious ideology of gentilic society, and who caused a revision of these mistaken viewpoints and the return on the basis of new material to the concepts put forward by Morgan and Engels; as is well known, the two latter referred matriarchal organisation to four out of the six stages they described in primitive society, excluding only "the lower stage of barbarism", when more primitive forms of social groupings existed.

Practical discoveries by Soviet ethnographers have mobilised a vast fund of new material in support of the concept of the unity of the historical process, in support of the theory of the primitive phases of human history understood as a socio-economically based primitive community, proper to all peoples at the dawn of their history and preceding class forms of society. To the efforts of present-day representatives of reactionary trends in foreign ethnography, such as treating manifestations so common as the primitive community order, matriarchy, dual organisation, totemism, and so on, merely as particular phenomena belonging only to single "cultural rings", Soviet ethnographers have counterposed new theoretical research and a notable arsenal of recently discovered ethnographic facts which demonstrate the inconsistency of these reactionary concepts.

Of particular importance was the discovery of the institutions and traditions of matriarchy among the northern Asiatic and north-eastern peoples who, according to V. Schmidt, are the classic representatives of "paternal right", "northern pre-culture" and the "culture of pastoral nomadics". On Schmidt's chart of "rings of ethnological culture", this territory represents the only "happy island", the only zone, where the brutality of "maternal right" has not penetrated, and on this basis Schmidt and his followers affirm the historical importance of the existence of peoples not having known the institution of matriarchy in their own past.

The work accomplished by Soviet students during the last fifteen years has, however, destroyed this "island". Thus, in 1936, A. F. Anisimov demonstrated the existence of many matriarchal survivals among the Evenki—survivals of matriarchal matrimony, descent through the sister, the superior position of women, the cult of the feminine spirit, protectress of the hearth (*Togo Musunin*), and of the feminine spirit, protectress of the gens (*Bugadi Musunin*)—reconstructing the social matriarchal economy of the ancient Evenki, which reminds us of the analogous economy of the Iroquois studied by Morgan. The descent to the sister's son, the cult of the feminine household spirit (*Posa Mama*, Protectress of the Fire), and the matriarchal traditions in funeral ceremonies, were noted in 1939 by A. M. Zolotarev among the Ulchi. In 1946, K. V. Viatkina discovered a large number of matriarchal traditions in the social organisation and religious beliefs of the Buryat-Mongols (the cult of the feminine progenitress, the legend of the Amazons, feminine witchcraft, the function of woman in the cult of the domestic fire, descent to the sister's son, reflections of norms of maternal right in kinship nomenclature, and so on. Analogous material was collected by Soviet ethnographers in other areas of our country among the peoples of Central Asia, the Caucasus, and Western Russia. It is particularly important to note the



researches carried out by N. Y. Marr, M. O. Kosven, E. O. Kagarov, and others, which show the complete fallaciousness of the "theory" of primitive patriarchy among the "Aryans" (that is, among the Indo-European language populations), a theory which is well known to have constituted one of the essential factors in "Aryan" racism.

A notable victory by Soviet ethnography in the study of the gentile order was the discovery (based first on Russian and later on foreign material) of the universality and antiquity of one of the principal elements of gentile organization, that is the so-called dual organisation. This form of tribal splitting-up into two exogamic sections was, of course, considered by Engels to be the primary form of exogamic-gentile organisation. The Austrian Catholic school, following Grebner, sees in this an institution proper to the "two classes cultural ring" related by the followers of this school to agriculture. Rivers considers it to be the result of the mechanical reunion in one territorial area of tribes of different origins who preserve their traditional isolation even when ethnic differences disappear, that is an institution created out of substantially casual and external conditions, not within the progressive development of every primitive society taken by itself. As a result of the work of Soviet ethnography, it has been made clear that dual organisation (or rather its traditions in beliefs and folk lore) is typical of peoples most diverse in their ethnic traditions, developmental levels and economic organisation. This phenomenon was met among the Turkmens (Tolstov 1935), among the Evenki (Anisimov 1936), among the Khanty and Mansi (Chernetsov 1939), among the Ulchi (Zolotarev 1939), among the Kirghiz (Abramson 1946), among different Caucasians (Kosven 1947), among the Karakalpaks (Zhdanko 1947), and elsewhere, that is among the nomadic hunters and settled fishermen of the Ugri and Tungusi Manchurian language groups, among the semi-settled, nomadic, and settled peoples of Central Asia and the Caucasus, and the basis of language among the Turks, Iranians and Japhetic peoples—in other words among peoples of different races representing different economic forms.

Particularly rich and varied is the material collected and studied by Soviet ethnographers relating to the late forms of the gentile order, to the survivals of gentile organisation within feudal and capitalist relations and in the period of socialist construction. We have outlined above the most noteworthy works devoted to this group of problems which, by their substance, are closely related to the practice of socialist construction in formerly backward regions of the Soviet Union, which for this very reason particularly attract the attention of Soviet students. The dialectical-materialist viewpoint, the consistent historical materialism in research, typical of Soviet ethnography, applied to the phenomena studied, made it possible to understand complicated and at first sight contradictory material. Soviet ethnographers have been able to show up un-Marxist tendencies in dealing with survivals of the gentile order among many peoples. On the one hand it was a question of nationalistic "theories", which considered the gens as a species of cell ready at hand for the socialist regime (and thus masked the existence, in the recent past, of elements imbued with feudal-capitalist relations as well as the gens, among many peoples of the Soviet east) and also a question of the recourse to survivals of gentile mutual aid either for the exploitation of consanguinity on the part of a narrow semi-feudal group in the gens or for the political influence of the exploiting elements over the exploited masses of the "Kishlak" and the "Aul". On the other hand, it was a question of Trotskyite theories which denied any function to the gentile survivals and described pre-Kolkhoz social organisation among the pastoral peoples of the east and even among the hunting people of the north as "feudalism" and even as "capitalism".



Soviet students have been able to understand the characteristics of social organisation in the peoples studied, in all their complexity and contradictions, in the dynamic history of their transformation. They have been able to discover the causes of their conservation and of the character of gentile survivals in the different conditions existing among the different people of the USSR. The historical-materialist method followed in the researches has made it possible to clarify the changes that have come about, in the course of historical development, in the social functions of given archaic social institutions, the contradictions and struggles between traditional forms and their content in the course of their changes. These researches have not only clarified the actual processes but have also thrown a retrospective light on preceding stages in the development of these phenomena, making it possible to understand many problems hitherto unresolved, both in the actual history of single peoples of the USSR and in the history of the later gentile and classical society in its complexity, particularly among peoples where economic and not agricultural forms predominate. The elaboration of the problems relative to the form of development of slave relations in the first class society, and of feudal society among pastoral peoples, and to the function of communal gentile survivals of this process, is of great credit to Soviet students, and above all to the ethnographers (Bernstam, Potapov, Abramson, Tokarev, and others).

The work of Soviet ethnographers in the field of material and spiritual culture presents the same characteristics as their work in ethnogenesis and social history. In the field of the history of dwellings the new research methods have given rise to particularly noteworthy results. An example of this kind is offered us in the works of Kisliakov and Kandaurov on the habitations of the Tagiki and of Nikolskaya on the habitations of the Avari, and so on. The same can be said on the study of many phenomena of spiritual culture, for example of the beliefs and religious ceremonies whose historical importance was manifested in a new light after their study had been closely related to that of specific characteristics of the social economic régime, to the historical past, to the ethnic organisation and relations of the people in question.

## 5

OUR task here is to clarify by means of many definite examples the general trend of Soviet ethnography, a development which is an integral part of Soviet Marxist-Leninist historical science. Soviet ethnography, like all Soviet science, devotes itself wholly to the service of the people, following in its development the great ideals of Soviet humanism. This is the source of its objectivity, of its truly scientific character. This is the source of Soviet ethnographers' true historicism, which studies each specific ethnic culture as a product of the historical creation of the people in its progressive movement and changes, in its actual historical social character, seeing it at the same time as a manifestation of the laws of social development discovered by the genius of Marx, Engels, Lenin and Stalin.

It would be a profound mistake to rest on our laurels, neglecting the difficulties that confront our science, our weaknesses and our failures. We cannot fail to mention the fact that, despite great victories in preparing ethnographic cadres, their number is still extremely small in relation to the tasks to be accomplished. In many of our republics we lack qualified ethnographers; ethnography is taught in only a few universities; in many museums—both local and large—furnished with noteworthy ethnographic collections there is a lack of ethnographic specialists among the staff. Nor is it right that there should be no Soviet university text-book on ethnography, the preparation of which is a task that must not be delayed. We cannot



but note the great backwardness in several sectors of ethnographic science, and above all in the working out of the theoretical problems of primitive religions.

It is also necessary to observe the backwardness met in ethnographic research as regards the great changes happening before our eyes in the cultural organisation of the peoples of our great socialist motherland. What the ethnographers have accomplished and are accomplishing in this field is more than modest in relation to the proportion of processes to be studied. Yet it would be very difficult for an ethnographer to find a more interesting problem than that which presents itself in the guise of scores of peoples not long ago exploited, backward, often on the brink of ruin, who have been able to become, in an extremely brief period, and on the basis of equal rights, members of the great Soviet family, participating in the construction of socialist civilisation, forming and making flourish a new socialist culture in all the richness and variety of its national forms. This task is great in its proportions, exceptional in its newness. Until it has been accomplished we must be the real innovators in the field of science, working indefatigably to collect and scientifically interpret the rich material open to us.

All the objective conditions for realising this task exist. The success of our cause depends upon ourselves alone.

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# SOVIET NOTEBOOK 1950

By D. N. Pritt, K.C.

*Chairman of the SCR*

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AS CHAIRMAN of the SCR, I received an invitation from our sister Society, VOKS (the Soviet Society for Cultural Relations with Foreign Countries), to visit the Soviet Union with my wife in the summer of 1950, and I am happy to give in the Society's *JOURNAL* some of my main impressions of our seven weeks' stay in that remarkable country.

My last visit to the Soviet Union—in 1946—was less than a year after the end of the most devastating war in the world's history. I travelled then over a country more savagely destroyed by the invader than any other; and though I was profoundly impressed by the energy and courage with which the Soviet peoples were facing the appalling tasks of reconstruction, I was saddened by the devastation that I saw.

This time, however, I had the feeling that I was to some extent going on holiday. The general war atmosphere and frustration one feels in Britain at present had had a depressing effect; we had no definite plans; I had no very arduous tasks to fulfil; I had learned from many friends that life in the Soviet Union was growing easier and gayer; and I looked forward to enjoying myself, though I knew from experience that I would see many things to make me think—and talk—on my return.

I was not disappointed. We saw Leningrad; we spent most of our time in Moscow working in a leisurely way; we passed a few days in Kiev, the reconstructed capital of the Ukraine, and in a farming region some way down the Dnieper; and we had a brief few days in the sunny south at Alushta, on the Crimean coast.

My first and strongest impression is that the Soviet people are quietly proud and quietly confident. This pride and confidence is neither arrogant nor chauvinist; it springs from a sense of achievement and of difficulties overcome. They are conscious that before the war they had already built a new form of society; they had learnt hard lessons; and then, just as things were getting better, they had been thrown into the awful events of 1941-45, had then survived incredible tests and won victory. They thus have the conviction—very practically founded—that their socialist state is indestructible and that they are now in a position to develop it into something even greater, *if* they are allowed to work in peace.

This self-confidence has a remarkable effect on the ordinary citizen, and communicates itself very quickly to the visitor. The people are full of vitality and hope. The anxieties that arise in the West, from frustration of opportunity, economic crises, and social insecurity all combined, are to a large extent absent. The doctors tell us that one result is that neuroses, which play such a large part in the surgeries and hospitals of the West, are a negligible factor in Soviet society today. But there are also many more positive results.

Another general impression is that the Soviet people feel they have in substance finished their repair and reconstruction work, and can turn to newly constructive activities. There is still repair work to be done, but they feel they have "broken the back" of that job, with its heartbreaking accompaniment of sadness and anger that it should ever have been necessary.



I have no space to write in detail of their plans for the future; but while I was in Moscow there were announced to the enthusiastic population the four great schemes for Kuibishev, Stalingrad, Amu-Daria, and Northern Crimea, which in the next decade will transform a considerable part of the land surface of the Soviet Union. I noticed on October 29, 1950, that a gentleman with the very aristocratic American name of Henry Cabot Lodge told the United Nations that he looked forward to the day when in the Soviet Union "the creative energies of the Russian people would be released" and religion once more be free. What a pity Mr. Cabot Lodge has not a little information—or, failing that, the gift of silence. Ever since 1917 the Soviet peoples have been applying their creative energies to conquering new worlds, not the worlds or the conquests of Caesar or Hitler, but the worlds of peaceful human achievement. And now they plan to gather strength from swift rivers, energy from harnessed atoms, power from the sun's rays; and with those weapons to win better crops from desert lands, cotton fields on the shores of receding seas, more machines to do the hard work, better lives for the ordinary people.

On our sea journey to Leningrad I met a gentleman going to take up a diplomatic post in Moscow. I was able to tell him things he did not know—for example, that the Kiel Canal is in Germany, that there was a revolution in Russia in 1917, and that the Soviet Union, to which he had been appointed, was inhabited not just by one but by hundreds of different nationalities. And the wife of another British Empire diplomat, "informed" by her own press, had burdened herself with enough tinned food for a whole year, to sustain her household in "starving" Moscow.

I thought of these fellow travellers as we saw for ourselves day after day the constant bright stream of the multi-national life of the Soviet State. In Kiev, for instance, we saw the Ukrainian opera *Galka*, in which the name part was sung—very beautifully indeed—by a young girl who until about four years ago had been a collective farm worker. She had then been one of 700,000 (yes, *seven hundred thousand!*) competitors in the Ukrainian "Olympiad" of song and dance ensembles; her talent had been recognised and she was given a Conservatoire training.

We saw a film of this Olympiad, and were particularly struck by the fact that many of the songs and dances were, so to speak, "occupational"—songs of the woodman, the harvester, the embroideress, the coal miner. We learned that in one month this summer the Kiev Opera Company arranged through its many groups of singers 1,700 concerts in Ukrainian villages; and when you see from a plane the distances between the villages you realise the great efforts that have to be made to meet the Soviet peoples' insatiable demand for culture.

We travelled down the Dnieper for fifteen hours—a very pleasant journey in itself—to visit a group of collective farms. They had all been destroyed in the war, and then rebuilt; all were improving both their crops and their livestock; and some of them were arranging to replace their villages by new centralised country-towns (*agroroda*) where they could live "with all the good features of town life", and work their farms better than ever.

We thought of the poor diplomat's wife and her tins, too, when we saw the fine modern shops of Moscow, teeming with good things to eat and wear—and the people buying them. Meat, butter, fruit, fish, vegetables, are in abundance, and served in meticulously hygienic conditions—for this, too, is part of "culture" in the socialist state!—everything edible being kept under glass. It was good to see such good things; but what was even more striking were the people buying what in a way are "luxury" goods, at prices which can be made to sound high when translated in terms of the



official rouble exchange rate. For they were the factory and office workers of the city, the "ordinary people"—a convincing proof to us that the prices are well within the purse range of Soviet citizens, who do not have to spend a third or more of their incomes on rent. And though the shelves were piled high all day and every day with every kind of commodity—from fine silk embroidered blouses to black caviar—and though they were open until midnight (the assistants work on a shift system) a steady stream of eager customers were buying as quickly as they could be served.

It was plain to see that there has been a great increase in prosperity; we felt this again and again as we talked to people, inspected the vast new building and housing activities, Moscow's eight new skyscrapers, the lavish extensions to the Metro. I saw four entirely new Metro stations, even more magnificent in design than the older ones. Every station has been separately designed by architects in open competition, and the public argues vigorously as to which is the finest. When I said that it was a little difficult to see the name of the station as the train drew in, I was told: "Good gracious, Mr. Pritt, we don't need to see the *names* of our stations. We know where we are just by looking at the designs." With their spacious central halls, the stations are like some fairy-tale picture of a nabob's palace, and one is almost surprised to find anything so humdrum as a train running through them. And palaces they are—the palaces of the common people; useful, too, for travellers, for they can cope with enormous crowds.

This impression of increasing prosperity was repeated again and again. The Russians are making sufficient guns, we can be sure, in a temporarily insane world; but the guns at present are not excluding the butter, or houses, or schools, or hospitals, or cultural development.

Before I turn to some specialised experiences, I would like to write something of the artistic pleasures we enjoyed. We went to many theatres, films, ballets and concerts, of which I can mention only a few.

I fulfilled a long-cherished and oft-repeated desire to see the Obraztsov puppets. The play I saw was a skit on Hollywood, *By the Rustle of your Eyelashes*. Every feature of Hollywood seemed to have been caught and caricatured, and the general effect was extremely funny.

Current international political events played quite a large part in the films. There was an exciting spy-and-shooting drama set in Central Europe called *Conspiracy of the Doomed*. Another, *The Fall of Berlin* (four and a half hours long) was a mixture of romance and actuality, including a moving if apocryphal incident of Stalin visiting Berlin at the moment of its fall. Another was a lively film set in the Caucasus, *Brave People*, made by people who really love and live with horses. The hero is a horse which, having been wet-nursed by a donkey, responds ever after to "Hee Haw," wins races and performs other peace-time feats, and then helps to win the war, saving people from a doomed train at the eleventh hour, in all the best Wild West tradition. The Soviet development of colour films in some of these and others I saw seems to me to be superior to any others I have seen.

I also experienced three-dimensional film, still in its experimental stage. It was rather like a spiritualistic seance, with things suddenly looming out of the screen just over one's head. I am sure it will be an interesting development of the future. Its present is—to me—wholly alarming.

We had an unforgettable experience of seeing Soviet ballet—including the two classics *Swan Lake* and *Cinderella*, on which I can say little that would not be in the superlative; others more skilled than I have already written of them. Plisetskaya danced in *Swan Lake*; she is one of two very young and talented ballerine—we saw the other in *Cinderella*—who are



obviously going to lead the Moscow ballet of the next few years. They had both danced at the Budapest Youth Festival.

We were equally entranced by the post-revolutionary ballet *Red Poppy*, set in the Chinese people's struggle for freedom, with the incredibly gifted Ulanova as the Chinese dancer, a member of the revolutionary movement beloved by the people. There was some lovely chorus dancing in the crowd scenes and in the hornpipe danced by the "visiting Russian sailors"; and the original sad climax of the twenties is now modified, because in 1950 the Chinese people can be seen triumphant. I had the—to me—new experience of seeing how much events and politics can be expressed through the medium of ballet without losing the essential beauty of the dancing.

Perhaps the most charming of our ballet visits was to *Dr. Aibolit* ("Doctor Ouch! It Hurts"), with music by Igor Morozov, at the Children's Ballet, where we were almost the only grown-ups. The story of the wonderful doctor who goes to the colonies to heal the sick animals and birds, with the help of Tanechka and Vanechka and the hindrance of wicked sister Barbara, was a delight to watch. All the good characters are very good and all the bad very bad, as children like them; and the quality of the dancing was as good as that in the Bolshoi Theatre.

We saw, too, a musical comedy, Soviet version—that is to say its music and singing were rather better than ours and there was no "leg display". It had the usual slender plot to hang the "numbers" on and the usual "gormless" character who at one point was heard to lament, after his eighth attempt to hold down a job for more than a few days: "I don't know what it is. Nobody appreciates me here. But in the United States a man like me might become President!" But the general content was different, for it managed to work in a good deal of "economics" on the theme of collectivisation in the villages, the setting being the Western Ukraine, until recently under the old Polish régime.

Who are the audiences? Once again, the ordinary people of field and bench. We were told of recent performances in both Moscow and Kiev where the main theatres had been taken over for an evening exclusively for collective farm workers.

I want to mention one small thing that made us feel how genuinely this cultural outpouring is part of the people's daily lives and not something they have served them to them from "above". For generations the statue of Pushkin in Moscow had stood on the "wrong" side of what is now Gorky Street, because the monks in the monastery on the sunny side had objected to having the statue of so worldly a poet in front of their building. Shortly before our arrival in Moscow, the city authorities had moved Pushkin into the sun; and the Muscovites were so sentimentally delighted at his being at last in his proper place that it became a sort of pilgrimage to go and see Pushkin in his new and rightful home and to put flowers at the foot of the statue. I saw the flowers piled high, and distinguished actors and authors coming to pay their tribute.

Being a bit outdated in my knowledge of the Soviet legal system, which I had not studied on the spot since 1932, I made some special investigations into my own profession on this visit, and I will conclude this article with some of my experiences in this field.

I talked with the Deputy Minister of Justice, with the very learned research workers of the Institute of Law, with the legal section of VOKS, and with several judges and barristers. I visited one of the "labour-corrective camps" of which our Foreign Office and others tell us so many horrors; and I also followed through a trial for a "black market" offence.

I learnt among other things that research workers in jurisprudence study English law closely and wonder why we do not study their legal



system. Much new codification and sweeping amendment of Soviet law, of interest alike to lawyers, politicians, and sociologists, is being worked out at this moment, and will be well worth study.

There are Russian translations of many standard English text-books, and one professor questioned me at length on a narrow but important point of the English law of negligence.

Provisions for safeguarding the "rights of defence" in criminal trials are meticulously applied. In the case of the Japanese war criminals tried at Khabarovsk, for instance, defence counsel were allotted by the Moscow Collegium (Law Society), which selected some of its most prominent members for the distasteful task.

The "labour-corrective camp" was particularly interesting. The attitude of the Government to criminals has quite naturally changed through the years. Twenty or even fifteen years ago, the view that crime was a product of bad social conditions led to great leniency in the treatment of criminals; but today, with crime in fact diminishing rapidly in volume, the view prevails that social conditions offer far less temptation to crime and therefore less excuse for it, and accordingly those who commit crimes in a country where so much is done to improve the lot of citizens should be more sternly punished. I expected in view of this that the labour camps would be hard and unpleasant places. They are hard; but the one I visited—and I have no reason to think that it is not typical—is administered with great humanity and in the manner best calculated to fit the men and women in it to return to free life as normal citizens. Their living conditions are not easy, but they are not humiliating. There is a complete absence of petty restrictions, and prisoners work at normal factory production in conditions not unlike those in the free world outside. The hours are slightly longer and the pay slightly less than "outside"; but they work to the same "norms" as free workers, on the "progressive piece-work" system, and surpass the norms by about the same percentages; they enjoy the same encouragements in "rolls of honour", in the display of photographs of the best workers, and in "socialist emulation" (though it is called "labour emulation" because they have temporarily lost their civil rights in the socialist state). Their earnings are sufficient, after paying the fixed charge for their "guaranteed minimum" of food and for their clothing, to leave them the equivalent of £1 per week to spend as they like. They can save it, send it to their families, or use it to buy extra food. The guaranteed minimum seemed to me to be sufficient; it included, for example, as much meat as the free British citizen can buy on his ration. But in fact most of the inmates supplement this minimum by buying other food in the canteen, or butter or white bread at the camp shop.

They have a library, lectures, radio, films, amateur theatricals, and a sports ground; and they normally have a club, though this was being rebuilt at the time of our visit. Visits and letters are allowed without limit; complaints to the director must be answered in three days; complaints to the Ministry of the Interior must be forwarded unopened to, and answered by, the Ministry.

There are periodic revisions which lead to grants of periods of remission of sentence to prisoners of good behaviour. There is in addition a "ticket of leave" system under which prisoners may be released at any time on the sole condition that they take up approved employment and do not change that employment without permission.

The main marks of "degradation" I was able to discover were that prisoners could not address the director as "comrade" or be called "comrade" by him, and they were not eligible to sign the peace petition. But he and they spoke courteously to one another, using the address of "citizen".



I was not surprised to learn that the percentage of recidivism is very small. The somewhat hard conditions, combined with the safeguarding of human dignity, and factory work substantially similar to that of the outside world, would normally cause prisoners to go back to freedom mentally and physically fitted to lead useful lives in the future.

The trial which I attended, where three people were indicted for black market transactions, illustrated several features of Soviet legal procedure. For example, the meticulous care with which the rights of the defence are always protected had enabled one ingenious rascal—as I may call him now, since he was found guilty—to begin by saying that he would not have counsel, to allow the whole of the prosecution evidence to be given so that he could see exactly how it worked out in court, and then—having achieved that advantage—to say he had changed his mind and wanted counsel. The trial had accordingly been adjourned for counsel to be briefed and to study the case, and the hearing had to be started again from the beginning.

Then one of the accused was too poor to pay counsel, and she was provided free with counsel as able and experienced as the others. She was also the mother of a child under one year old, and the law, specially safeguarding mothers of babies for the babies' sake, absolutely prohibited her imprisonment, as a result of which she was left at liberty while the others were in custody awaiting trial. She came to court nearly an hour late but was not rebuked; and at the short stages of the case when the other prisoners had to stand she was told (politely) that she should remain seated.

The prosecutor in his final speech properly fulfilled his duty of pointing out the extenuating as well as the aggravating circumstances of the accused, while both accused's counsel and the accused themselves were entitled to make speeches after the prosecutor had finished.

Every argument advanced by the defence—and the counsel did their best with rather poor material—had to be, and was, expressly dealt with in the judgment. The accused were found guilty and two of them received severe sentences, the third getting a "suspended sentence" which she will not have to serve unless she commits some further offence.



I spoke at the beginning of this article of the quiet pride and confidence of the Soviet people in what they have done and what they plan to do. All they need to help them to carry through their vast creative plans is peace. They are determined that it shall be maintained, and they base their confidence on the good sense and will to peace of the greater part of humanity everywhere. They know all about the American bomber bases in Britain and about our intensive rearmament; but everywhere we went we felt the real friendliness they feel for the British peoples as well as for others. The evidence of this was too great, too varied, and too spontaneous in expression to be disbelieved.

I am confident that our visit and those of many other foreign delegates will develop in time into more regular opportunities for visits. General touring will be resumed as soon as accommodation permits; but the enormous numbers who will seek to come from all countries cannot be accepted until hotel and other facilities have been greatly extended. And even before general touring can be resumed, I think that our Society may have greater chances for its work through personal exchanges, so that we may share with the Soviet peoples and they may share with us our two great cultural inheritances.



# THE PART PLAYED BY THE ACADEMY OF SCIENCES OF THE USSR IN THE RECONSTRUCTION OF MOSCOW

By Academician A. M. Terpigorev

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DURING the years of socialist construction the face of Moscow has been radically transformed. It has become a vast industrial centre, a centre of the machine industry and the automobile industry, of the manufacture of precision instruments, and so on. New boulevards have been laid out and old ones widened, new architectural ensembles created and the city's economy reconstructed and reinforced by new technical developments.

We have embarked on the gigantic work of reconstructing Moscow. In 1947, on the occasion of the 800th anniversary of the city, J. V. Stalin called our capital "the standard-bearer of the new Soviet epoch". One may say with all conviction that this is true. In the eyes of the working people of our Soviet country, in the eyes of all progressive humanity, Moscow has now become the personification of the new world, created by the will of the Lenin-Stalin party, the will of the Soviet people, the stronghold of world peace, the initiator of a new deal for the working people.

We are witnesses of only the beginning of the transfiguration of the face of the Soviet capital. We are on the eve of carrying out at an unprecedented speed a far-reaching plan for the expansion and reconstruction of Moscow as regards the growth of its industry, its ever-increasing world importance, and the move towards communism of the first socialist power in the world.

To carry out the reconstruction of Moscow on such a scale and at such a speed naturally demands the application of highly developed industrial techniques and the close co-operation of scientists. As early as 1931, at the first stage of the socialist reconstruction of Moscow, the June session of the Central Committee of the Communist Party in its resolution on "The economy of the city of Moscow, and the growth of cities in the USSR" stressed that "it is essential to develop the scientific technico-economic side of the plan for Moscow's economy".

Naturally the USSR Academy of Sciences, the centre of scientific thought in our country, could not be left out of this extremely important matter. Through its institutions for scientific research it has given essential help, and has co-operated in the carrying-out of the Stalin plan for the reconstruction of Moscow. The presidium of the Academy of Sciences set up a committee to co-operate in the reconstruction of Moscow, and instructed this committee to give systematic scientific help by doing research work, and to give expert advice on various questions of socialist town-planning. Drawing up a new over-all plan for the reconstruction of Moscow makes specially great demands on the resources of scientific research institutions. The decision of the USSR Council of Ministers and of the Central Committee of the Communist Party said: "The long-term reconstruction of the capital must be carried out according to the principles of a scientifically conceived plan reflecting the vast new growth of the national economy and of science and culture in the USSR".

Stalin suggested that in the drawing-up of this plan it should not be overlooked that science and technical progress develop not steadily, but by leaps and bounds. It follows that it is essential to forecast not only the quantitative changes in technical development, but also the qualitative ones



(in public transport, building, and so on), so that step by step the general plan for the reconstruction of Moscow reflects the development of socialist society.

One can imagine what huge obligations this task lays on Soviet scientists.

At the meeting of the Moscow scientists in the Hall of Columns of the House of Unions on May 10, 1949, the representatives of the Academy of Sciences of the USSR—Academicians S. I. Vavilov, B. A. Vvedenskii, M. M. Dubinin, T. D. Lysenko, I. P. Bardin and others—declared the readiness of scientific workers to take an active part in the drawing-up and fulfilment of the Stalin general plan for the reconstruction of Moscow.

The part to be played by Soviet scientists in the general reconstruction of Moscow became a matter for detailed consideration in the scientific institutions of the Academy of Sciences of the USSR. Institutions and laboratories, and also individual scientists, took upon themselves definite obligations to take part in the carrying-out of the plan. The obligations undertaken cover almost every aspect of the reconstruction of the capital; the latest achievements of science, new scientific problems in the field of building technique, the study of energy, public transport, communications, lighting, and the mechanisation of various departments of the civic economy.

The scientific problems of the reconstruction of Moscow are linked by one common aim, that of creating a magnificent city, to express the happiness and greatness of a people building a communist society, of creating a city rich in light and air, provided with everything necessary to satisfy the material and cultural needs of its population.

Bearing this in mind, the Academy of Sciences of the USSR included in its plan of work for 1950 a number of specialised problems connected with the general plan for the reconstruction of Moscow. First among these is the problem of civil engineering. With this is connected the problem of the engineering-geology of the Moscow district, physico-chemical research on steel and on alloys, measures to combat the corrosion of metals, the making of new non-metallic building materials, and so on.

Further, there is the problem of the scientific principles underlying the production of energy for Moscow. The work on these problems includes research on the regional power-scheme for Moscow, the utilisation of low-grade fuel and the increase in the efficiency of gas. The supply of gas for Moscow is a specially important problem. A number of practical measures for unifying the various gas-supply systems with different pressures have to be worked out and a number of similar problems solved.

The problem of public transport is an immediate one, which involves working out the structure of a complex network of passenger transport, and involves also principles of distribution between different types of vehicle in the city and in the suburbs.

The scientific institutions of the Academy of Sciences are helping to work out the correct balance of water-supply, to find the causes of water-pollution and the measures to be taken to prevent it, to devise bacteriological and other water-purification methods.

As regards research on communications, radio and lighting, the Academy of Sciences is working in particular on questions of the protection of radio transmission from interference of various kinds, on a rational scheme for introducing a telephone network for the whole city, on the optimum conditions for the natural and artificial lighting of buildings, squares, streets and all places of public assembly (theatres, and so on). Problems of automatic control are likely to be tackled from various angles. It is proposed to



introduce automatic-control systems for water and gas supply, for street lighting and also for all power and transport.

An important place is also held by scientific research into green areas and green belts for the city. The biological sciences section will probably make recommendations on a system of green open spaces, on the selection of suitable varieties of trees and shrubs, on tree-planting and on the acceleration of growth in certain species. The biological sciences section will also work out methods of protecting such plantings from disease, of providing suitable soil conditions and also of growing new types of bushes, trees and flowers adapted to the conditions of a large city.

The chemical and biological sciences sections deal with the study of the pollution of the atmosphere, and with measures to purify it. Automatic apparatus for identifying harmful gases is to be introduced, as are methods of cleansing the air and preventing its pollution by the by-products of fuel consumed in internal combustion engines, and so on.

A group of problems in the field of economics include questions of the economic principles underlying the Moscow reconstruction plan. The chief theme here is the basic economic character of the future Moscow as the capital of a communist society.

In the further reconstruction of the capital the importance of preserving the traditional national character of Moscow and bringing to light, preserving and restoring cultural and historical monuments and memorials of the Revolution will be recognised.

The Academy of Sciences 1950 plan for co-operation in the Moscow reconstruction plan was considered at a meeting of the Academy of Sciences Committee for the Reconstruction of Moscow. Representatives from Moscow municipal institutions and laboratories, including the public welfare department of the city, took an active part in this meeting.

A number of valuable comments, which will all have to be taken into account, were made at the meeting.

The remarks of Academician G. M. Krzhizhanovski are of great interest: he said it was essential to tackle the question of co-ordinating the economy of the capital with that of neighbouring country towns and villages, which were also involved in the reconstruction scheme.

On the question of the capital's fuel problem, Corresponding Member of the Academy V. I. Veitz said that Moscow was already consuming an enormous amount of fuel for domestic heating. For this purpose it was essential to make use of local fuel, and to extend regional heating schemes. In this matter of district heating Moscow was already the most advanced city in the world. Hitherto, however, electric heating plants had been built in the city itself. Under the Moscow reconstruction plan it was essential for the electric heating plants to follow the character of the expanding city and to be placed beyond the green belt and close to local fuel supplies; this would considerably relieve the burden on transport, and make the city area healthier.

The speeches made at the meeting showed how complex is the problem of the future Moscow's water supply. The demand for water by growing industries, by electric heating plants and by the needs of the population will continue to grow. Experience shows that the use of sub-soil water in the Moscow district lowers the level of underground water, making it necessary to find artesian wells outside the district. Taking water from the Moscow canal system might affect the power of the hydro-electric stations (Rybinsk and Uglich) lower down the Volga; to use water from the river Moscow, the river would have to be diverted. The river Oka is a great source of water, but in this case the matter is complicated by the distance away and the inevitable large capital expenditure. The question of more



practicable sources of water supply for Moscow needs to be investigated from every aspect. It is a question not only of the quantity but also of the quality of the water. Perfectly pure water must be guaranteed.

Much attention was devoted at this meeting to automatic control in many parts of the city's economy. In the case of the metro this problem has been completely solved, but in the case of tram and trolley-bus transport it is still far from solution. There is as yet no automatically regulated gas distribution. Only by setting up a central automatic control will it be possible to regulate the supply of gas to Moscow. It is essential to build up a system of centralisation and automatic control of gas-consuming boilers, so that they work without interruption and more economically, and can maintain the temperature desired. The suggested extension of the district heating system should be accompanied by the introduction of automatic control there too.

Very much to the point were the remarks concerning the proposed municipal underground installations for gas, water and power supply, and concerning collective pipe and cable laying, and anti-corrosion measures.

Useful remarks were made on public transport, on preserving and extending the vegetation of the parks in industrial city conditions, on the proper artificial lighting of streets, squares, public buildings and dwelling-houses, on noise-abatement, on measures for purifying the atmosphere, and so on. These observations were the result of work in scientific institutions, and of discussions on that work during 1950, in connection with the reconstruction of our capital.

The representative of the Minister for Municipal Building, V. V. Burgman, gave an outline of building to be undertaken in Moscow during the next few years. These expectations ought to delight those taking part in the reconstruction of the capital. The proposed amount of domestic building will considerably increase the number of houses and flats in Moscow. The most important task is the development of new types of houses and provision of suitable homes for the people of Moscow. In order to create a large new supply of houses and flats, the first question is to decide on the materials to be used; the plan must not be based on imported building materials, since there are suitable materials in the neighbourhood of Moscow itself. The extent of the task will be so vast that natural stone, marble and ceramics will all be needed. The building materials must be durable and fireproof, and at the same time must be non-conductors of sound. Not all materials meet these requirements. It must be noticed further that a material like gravel or sand is an essential material and is also in great demand, since reinforced concrete buildings will be put up as well as metal-framed buildings.

It is essential to pay special attention to the mechanisation of all the processes in house-building. Designers must work out a type of house that lends itself to mechanisation in erection, to the assembling of the parts on a conveyor system. Not only single houses, but whole sections of streets, whole avenues of houses should be serial-built. In erecting houses it is of prime importance to take radical steps to prevent noise from coming from the streets and penetrating the buildings.

From V. V. Burgman's speech it is evident that the Ministry for Municipal Building attaches great importance to the work of the Academy of Sciences Committee for Co-operation in the Reconstruction of Moscow, and to maintaining contact with it. We are delighted to receive this announcement by the representative of the Ministry for Municipal Building. Continuous contact and thorough co-operation are vitally necessary for the solution of a whole series of problems connected with the great task of reconstructing the capital of our mighty country.

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Translated by A. THOMPSON from *VESTNIK AKADEMII NAUK*, 1950, 2.



# MEDICAL SCIENCE IN THE SOVIET UNION

By Dr. Leonard Crome, M.C., M.R.C.P.(Ed.)

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THE dominant theme in Soviet life for some years past has been reconstruction. It is impossible to convey the thrill and excitement that one gets on reading Russian newspapers and journals. From border to border, from the Arctic to the foot-hills of the Himalayas, the whole country is vibrating and pulsating. New projects are born every day, each bolder than the other. Deserts become fertile fields, rivers change their courses, atomic energy is put to industrial use, giant mills and factories appear in regions where a few forlorn sleepy huts or tents and rare creeping caravans had been the only sign of man's presence. The ravages of war have been made good, but the pace goes on increasing.

The new Moscow University buildings will be ready next year. Moscow will have the largest University in the world, one which will be the last word in technical and architectural design. Some time ago, present students of the University decided to sponsor a scheme whereby all the young workers, such as fitters, masons, bricklayers and so on, who have been working on the new University buildings are to be prepared for admission to the University. When the gates of the new building are swung open next year, these young workers will be among the first students to sit in the lecture-halls that they themselves built.

Great changes are taking place in the Soviet countryside. The smaller collective farms, sometimes from ten to fifteen of them, are being fused into large agricultural estates which can make full use of modern machinery and scientific methods. The heads of these new estates, and many of the departmental heads, will now be people with higher-technical and University education. This new development will also mean the complete elimination of backward village life. The villages themselves will disappear. New agricultural towns are being planned and built in the centre of the estates, in which everybody engaged in agriculture will live and which will have full scientific, cultural and social amenities.

And then there are the more spectacular industrial and agricultural projects: the afforestation of the steppes, the huge power stations and irrigation schemes on the Dnieper, in the Crimea, on the Volga and on the Amu-Darya in Central Asia. There is no University or Institute that is not busy on the preparation of plans for the solution of some new problem connected with at least one such project.

## *Criticism in Science*

BECAUSE of the pace and scale of socialist construction, every pair of hands, especially if trained hands, became extremely valuable. It became intolerable for certain scientists to remain isolated behind their microscopes and book-shelves, especially if such scientists were heads of Institutes and schools and therefore in a position to deprive the country of the potentially useful services of their staff and pupils.

Discussions became inevitable. At times they were also heated and passionate; the more so because so many of the young scientists had only just exchanged their army uniforms for laboratory dress, and were impatient of every vestige of barren scholasticism.

The first important and far-reaching result of these discussions was the



triumph of the Michurinite trend in biology. In retrospect, it is clear that no other solution could have satisfied the needs of the country. No other leadership could have generated the impetus and enthusiasm that Soviet agriculture expects of its scientists.

It soon became clear that criticism and revision would not remain confined to agriculture and genetics. A new wind was blowing everywhere, and the last fortresses of "pure science" and empiricism were being challenged. Discussion was spreading from scientific conferences and Universities to the columns of the local and national press and to party publications.

An outstanding development was the publication of Stalin's papers on linguistics, a demonstration in the use of Marxist analysis.

Stalin affirmed the need for free, full and fearless discussion in all branches of science. He attacked all forms of dogmatism and reliance on "authorities." Perhaps the greatest importance of his intervention in the current discussions lies in the fact that it marks the final elimination of the rigid watertight partitions between the physical and the humanitarian sciences. A common statement one hears from Western scientists is that politics are no concern of theirs. Is it possible to have unity of science if the humanitarian sciences, and especially politics, are denied the status of science?

### *History of Russian Science*

IN the Soviet Union, Marxism is considered the only possible unifying philosophy in science. But it should not be forgotten that less successful attempts to create a common philosophy for natural and social phenomena have occurred in the past, and that Russian 19th-century history is particularly rich in such examples.

Russian culture grew under unusual conditions, characterised by the complete political impotence of the middle class to which most of the scientists belonged. The intelligentsia found themselves isolated. On the one hand was the political power of the monarchy and the landowners, and on the other the primitive mass of peasantry living along the margin line of bare physical survival, and—towards the end of the century—the rising working class.

No creative work was possible unless it was combined with political struggle. Balzac and Dickens could produce work of revolutionary content and yet remain loyal members of their social class; such dichotomy was hardly possible in Russia. Pushkin, Lermontov and Tolstoy had to be revolutionaries both in their work and in their lives. The only way out of the isolation was to identify themselves with the people: but the needs of the people were great and urgent, and could not be served by abstruse and specialised research alone. Therefore the scientists and cultural workers who allied themselves with the people were impelled to look for general fundamental principles beyond their specialised work. They were impelled to be philosophers as well as technicians.

Among such scientists may be mentioned Lomonosov, the founder of Russian science; Mendeleev, an outstanding chemist, who discovered the periodic table of elements and predicted the discovery of those elements that were unknown in his time; Lobachevsky, a mathematician of genius, who anticipated modern development in physics; the physicians Korsakov and Botkin; and of course the physiologists Sechenov and Pavlov. Among humanitarian scientists one could mention Herzen, Belinsky, Chernishevsky and Plekhanov.



The Marxist view of science is that it is continuous and therefore cannot be fruitfully developed if it is artificially severed from its national roots. Soviet scientists have found to their gratification that their fore-runners have left them with a live and valuable tradition. They feel that the whole heritage of Russian science has not so far been adequately explored, and regard it as their urgent duty to do so. The writer Panova expressed this feeling recently at a conference of young writers, when she said that writers in the Soviet Union were conscious of giants watching them from the pages of recent history. She had in mind people like Tolstoy and Gorky, but it is equally true of scientists.

### *Virchow's Views in Russia*

IN view of what has already been said of 19th-century Russian science, it is not surprising that Virchow's theory of cellular pathology met with considerable scepticism in Russia.

Virchow regarded the cell as the smallest unit of living matter, and according to him a multi-cellular organism was the sum of its component parts—cells, tissues and organs. The circulatory, humoral and nervous systems were likewise built of cells, and served as a means of transmission, supply and maintenance. Disease was understood in terms of structural damage to cells. The more cells were damaged, the more serious was the result to the organism, and the damage could of course extend to involve whole organs or systems, with consequent functional loss. The theory implied that the most promising line of research lay in the study of cells and their nature, and this is of course what pathology came to mean throughout the following century. No one would deny that much progress and many incidental discoveries of great value were made during that time. How could it be otherwise, when one remembers the volume and intensity of research in the last hundred years? But have these positive results been due to sound philosophy, or were they fortuitous?

Many 19th-century Russian biologists believed that Virchow's theory was fallacious, and continued to oppose it even when it was all but universally accepted. Among them were Sechenov, the founder of Russian physiology, and his successor Pavlov. It is also characteristic that one of the earliest opponents of Virchow was the first Russian Marxist, Chernishevsky.

Pavlov opposed Virchow because he held that his views were too mechanistic, that they did not allow for a wide enough interpretation of the body as an entity, or for its relationship to the environment. Pavlov regarded the animal not as the sum of its component parts, but as an integral unit made up of functionally inseparable parts. Other opponents of Virchow considered his views too rigid and out of tune with the general trend of development of philosophical and social ideas.

Within recent years there has been considerable spring-cleaning in Soviet science, and the intensification of socialist construction has made it necessary to discuss the need for a sound theory of medicine. In spite of the splendid conditions in which medical men in the Soviet Union work, the results had in some cases been disappointing. Too many scientists were still working on empirical lines, and some were even blindly following leads given by scientists in non-socialist countries. The discussion grew. It was led at first by Speransky and some of Pavlov's successors and pupils. It is this discussion that recently culminated in the special joint session of the Academy of Sciences and the Academy of Medical Sciences.

Two earlier contributions to these discussions must be mentioned: those of G. M. Boshyan, whose work on microbes and viruses is, he claims, conclusive evidence against Virchowian views on cellular life and its origins, and of O. B. Lepeshinskaya, whose researches on the transition from non-



living to living acellular substance and the formation of cells from acellular living substitute is clearly of considerable importance. It should be stressed, however, that the criticism of Virchowian views is not only based on Boshyan's and Lepeshinskaya's work, but on the inherent fallacies of Virchow.

## *THE JOINT SESSION OF THE ACADEMIES OF SCIENCES AND OF MEDICINE*

THE discussion at the Joint Session developed around the papers of Academician K. Bykov and of A. G. Ivanov-Smolensky. Almost all the leading members of the medical profession in the Soviet Union took part in it. We give here a brief outline of the theses discussed and adopted by the conference.

### **1. Pavlovian Theory.**

- a. PAVLOV taught that man exists in unity with the external environment and with the internal environment, and that both the psychological and physical aspects of existence also form a unity. The unifying influence in all these respects is the functioning of the nervous system.
- b. The method of nervous action is the reflex. Both conditioned and unconditioned reflexes are formed in response to environmental stimuli. The conditioned reflexes are temporary connections in the cortex and are superimposed on older unconditioned reflexes.
- c. In certain circumstances conditioned reflexes become permanent nervous connections, and may also be inheritable. This is one of the ways in which environmental changes influence the genetic character of the species. This thesis is in accord with the Michurinite principles of Soviet biology.
- d. A unique feature in the brain of man is the appearance of the second signalling system, that is the development of language. Words are symbols of external stimuli, and may act as these in the induction of reflexes. It is this second signalling system that largely explains the physiology of the social behaviour of man. Social influences transmitted by language are crossed in the cortex with the physical signals derived from the external and internal environment.
- e. Centralisation in the nervous system proceeds in step with evolution. The outstanding feature in the evolution of animals is the enormous increase in size of the cerebral cortex, and Pavlov has shown that in man activity at lower sub-cortical centres is subordinate to that of the cortex.

### **2. The Pavlovian and the Virchowian Theories.**

FROM what has already been said it is obvious that it is impossible to reconcile the Pavlovian theory with Virchow's views. Like all rigidly mechanistic theories, Virchow's views are essentially idealist, and are entirely out of place in Soviet pathology.

### **3. Development of Pavlovian Theory.**

NUMEROUS speakers, representing all branches of medicine and the allied sciences, dealt with the present state of Pavlovian theory in the Soviet Union, and with plans for its development. It was agreed by all that Pavlov's views coincide with the Marxist concept of man in nature and society, and that Pavlovian physiology must form the basis for all future development of Soviet medicine. It is the only true direction along which medical research could be oriented in a socialist country.



This does not mean that Pavlov's original work on the salivary reflexes in dogs is to be constantly repeated and elaborated, useful though this may be for training purposes. In fact, towards the end of his life Pavlov himself had already passed on to other methods of investigation. Nor does it mean that analogous experiments are to be reproduced in man. Pavlov, again, was very scathing about such attempts.

What is contemplated is the extension and application of Pavlov's theories in medicine. For example, Bykov and Petrova, working in experimental neuro-pathology, were able to produce *and to prevent* such organic states as diuresis, convulsions and hypertension, by the use of indifferent external agents. In medicine, Pavlovian work would imply the study of cortico-visceral relations, and also of environmental and particularly social factors in disease. Psychiatrists might with advantage investigate experimental neuroses, using Pavlovian methods, and much work might be undertaken by psychologists in the further study of the second signalling system.

All this does not mean that the bulk of the present extensive medical research in the Soviet Union is to be curtailed or limited in any way. The new research is intended to supplement it. It is, however, clearly understood that Pavlovian physiology is always to be taken into account in the interpretation of all experimental data and in the planning of future work.

#### **4. Criticism.**

MUCH of the discussion at the conference was concerned with past mistakes and self-criticism. Of special importance in this connection is the criticism of A. D. Speransky and A. A. Orbeli. Speransky has fully admitted his mistakes, but Orbeli, while agreeing with the conclusions of the discussion, did not wholly accede to the criticisms of his own past work.

#### **5. Resolution.**

THE conference finally adopted a resolution which contains all the important points raised during the discussion, and goes on to enunciate some practical measures for the development of Pavlovian theory in the Soviet Union. These include:

1. The two Academies are instructed to prepare as quickly as possible organisational plans for the development of Pavlovian theory and its application to medicine, teaching, physical training and animal breeding.
2. The teaching programmes of universities and medical schools are to be revised immediately with a view to increasing the attention devoted to Pavlovian physiology.
3. At all universities and suitable institutes research is to be organized or extended on subjects to include the following:
  - a. The physiology and pathology of higher nervous activity.
  - b. The second signalling system and its relation to the primary signalling system.
  - c. The trophic function of the nervous system.
  - d. The cortico-visceral relationship.
  - e. Experimental genetics of higher nervous activity.
  - f. Pathological physiology, particularly the part played by the cortex in the re-establishment of lost or defective visceral function.
4. Annual conferences are to be held by the Academies to discuss and plan further research along Pavlovian lines.



5. Candidates for medical degrees are to be encouraged to take their doctorates in subjects related to Pavlovian physiology.
6. New textbooks on physiology and pathological physiology are to be written within the next two years.



THE discussion and the resolution that concluded it speak for themselves. It is only necessary to add that the seriousness of the contributors and the great attention that was paid to the discussion by the public, the Government and the party leave no doubt that the results will be far-reaching. The new policy is not merely a reorientation of medical research: it is also a turning-point on the road from empiricism to scientific medicine.

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#### NOTE

The full text of Academician Bykov's paper at the Joint Session of the two Academies is available in translation, in duplicated form, from the SCR at 3s. (SCR members 2s. 6d.).



# AN IMPORTANT CONTRIBUTION TO THE STUDY OF ANIMAL CELLS

By D. R. Newth

IT HAS for long been generally accepted by biologists and medical workers that animal cells are formed only by the process of division of pre-existing cells. This modification of the cell theory of Schleiden (1838) and Schwann (1839) is due primarily to Virchow (1867), and has important consequences for biological theory and medical and agricultural practice. It draws its strength from the fact that embryologists have shown that the cells from which the young embryo is formed are, in many diverse species of animals, derived by cell division from the fertilised egg cell, and that the process of cell multiplication by division has been observed in animals of all ages.

Virchow's theory is of practical importance in that the production of new cells in man and domestic animals is a necessary feature of their normal life and also one of the most important processes connected with a number of pathological conditions. Thus on the one hand the production of new cells is a prerequisite of wound healing; and on the other is fundamental to the formation of cancers. This theory is also of great importance to genetic theory, since the properties of the organism are known to be largely the result of the activity of the cells that comprise it. Cell formation by cell division permits the belief that particular cell components (e.g. the chromosomes) must always be derived from pre-existing ones if new cells are to share the hereditary properties of the old.

Virchow's views have recently been challenged by Soviet biologists, in particular by Professor O. B. Lepeshinskaya and her colleagues. In view of the importance of the work reported by these scientists a short account of the literature so far available in this country may be of value to readers of this journal.

Lepeshinskaya has found evidence that animal cells may arise *de novo* from living matter that is extra-cellular. It should be emphasised that this substance, though not organised into cells, has not been formed independently of cellular activity. The development of such directly formed cells has been observed both in normal developmental processes and under experimental conditions. Thus:

1. Acellular yolk globules in the sub-germinal cavity of the avian egg become cellular (with nucleus, and capable of mitotic division) by direct transformation. This process has been studied histologically and *in vitro*.
2. Similar yolk globules, when situated between the ectoderm and the endoderm in the area vasculosa, become transformed into blood islands. Each globule becomes first syncytial and then sheds erythrocytes. This process has been studied by histological methods and by *in vivo* examination.
3. The cell-free product of crushed *Hydra* can reconstitute cells capable of subsequent aggregation and mitotic division. Balls of cells resembling blastulae are thus formed.
4. Skin regeneration in mice is accompanied by the direct formation of cells from the products of haemorrhage and cell breakdown.

It appears from Polezhayev's review (see bibliography) that similar direct formation of cells has also been demonstrated in cleaving eggs of a sturgeon, during the formation of the blood in embryonic Amphibia, and in a number of birds other than the hen (sparrow, pigeon and canary).

These claims are so striking, and so important, that it is necessary to comment on their validity. Here several points should be made. The first is that classical histology has long had difficulty in explaining satisfactorily both the origin of the cells in the sub-germinal cavity of the hen's egg and



the origin of the blood islands. It is true that the material is not easy to study, but it must also be borne in mind that rigid adherence to Virchow's views may well have closed the minds of investigators to the very possibility of the processes described by Lepeshinskaya. Perhaps it is for this reason that although her first work appeared fifteen years ago it has not (to the best of my knowledge) received adequate critical consideration. Grodzinski's criticisms (1938, *Bull. Int. Acad. Cracowie*, B) do not carry conviction, and other workers have ignored Lepeshinskaya's results almost completely.

More importantly, the Academy of Sciences of the USSR called a conference earlier this year (May 22-24, 1950) at which 150 biologists (including distinguished histologists, cytologists, pathologists, embryologists, proto-zoologists and geneticists) examined Lepeshinskaya's methods and results. They found that she had established her case.

The literature so far available in this country is given in the bibliography below. O. B. Lepeshinskaya's recent book *The Origin of Cells from Living Matter and the Role of Living Matter in the Organism* is not yet available here. Both it and the Report of the 1950 Conference, which is to be published in book form, should prove of the greatest value to biologists and medical workers in Great Britain.

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 (1950) *J. Gen. Biol.* 11, No. 4. (In Russian. An article, distinct from the preceding one, on problems of regeneration in animals. Contains reports of results that author considers of significance to Lepeshinskaya's findings.)

Popular reports of O. B. Lepeshinskaya's work are to be found in *Soviet Weekly* of June 22, September 28 and October 19, 1950; also in the *ANGLO-SOVIET JOURNAL*, 1950, Vol. 11, No. 3.

Readers' attention is also drawn to the following two papers dealing with the related problem of "biocrystals".

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# COMMUNICATIONS

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## TWO EPISODES IN THE HISTORY OF RUSSIAN SOCIAL THOUGHT

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### FOREWORD

The introduction to G. V. Plekhanov's *In Defence of Materialism* (best known as *On the Question of the Development of the Monist View of History*), of which a translation was published by Lawrence and Wishart in February 1948, unexpectedly aroused some controversy when the book was belatedly noticed in the *Slavonic and East European Review*, journal of the School of Slavonic Studies (December 1949). The reviewer, Mr. I. Berlin, challenged the translator's assertion that the great Russian publicist, philosopher and revolutionary, N. G. Chernyshevsky, "was arrested in 1862 while actively engaged in forming a secret organisation aiming at armed insurrection": stating that this meant whitewashing the Tsarist police, who are well known to have forged documents used to convict Chernyshevsky on this charge.

Furthermore, Mr. Berlin took exception to the observation that Plekhanov himself, in the years 1903–1905, made his decisive political break with Lenin through failing to appreciate the peasantry as "one of the prime motive forces of revolution" in Russia, refusing "to accept Lenin's conception of the Russian proletariat as ally of the peasantry and leader of the people in the bourgeois democratic revolution", and insisting instead that only the bourgeoisie could play that part. Mr. Berlin said that the difference was primarily "strategic, organisational and to a large degree a matter of differing temperaments", not of ideology. He advised the translator to "look at the documents of the Party", without specifying further.

In his reply (published by the same *Review* in April 1950) the translator repeated that it was a "historically established fact that Chernyshevsky was building an illegal revolutionary organisation". He briefly surveyed the main writings of Plekhanov from January 1904 to November 1905, with, however, a minimum of quotations, to establish that, while at first the issue seemed to be one of organisation and of differing temperaments, it turned out very soon that behind such questions lay "profound political differences"—and that these were precisely what he had stated them to be.

Mr. Berlin was allowed to append a reply. On Chernyshevsky, he knew of no evidence supporting the translator's assertions: Lemke, the Socialist historian of Russian nineteenth-century political trials, and others had thought differently. Perhaps the translator had some "unpublished data". On Plekhanov, his opponent was "certainly wrong": Mr. Berlin quoted from two of Lenin's pamphlets to prove it, and emphasised again that the conflict was one of temperament and organisation—the democratic or "soft" conception of Marxism and Lenin's "Jacobin (or Communard) belief in the suppression of dissidents". Political issues did not arise for some years after 1905.

The translator now felt it was necessary to deal fundamentally with these two most important episodes in the history of the Russian revolution. But here he encountered an unusual obstacle. The *Slavonic Review*—journal of the school at which he had been a lecturer with senior status for several years—refused to print his reply. In the belief that the matters discussed are of general interest to our readers, the *ANGLO-SOVIET JOURNAL* publishes it here, without further comment.



THE QUESTIONS raised by Mr. Berlin are of considerable importance to the history of Russian social thought and of the Russian revolutionary movement.

1. On the Chernyshevsky case his difficulty is, not that I have access to unpublished data, but that he seems not to have noticed what has been published. Thus he refers to Lemke, who had in the first edition of his *Political Trials* (1907) exposed the forgeries used by the Tsarist police in this case. But in the second edition (1923) Lemke



already pointed out that even in 1907 he only said that Chernyshevsky was "legally innocent", because the police had no genuine evidence of his "undoubted anti-governmental activity" (p. 164): while fifteen subsequent years of research now enabled him to "assert that Nikolai Gavrilovich really was involved in revolutionary work" (p. 165). Lemke supposed, however, that Chernyshevsky's revolutionary activity, "organised with unusual conspirativeness" for those days, would never be revealed, and was "carried away with him to the grave" (p. 176). Little by little this pessimistic conclusion has been modified.

In Lemke's own lifetime the first draft of the *Memoirs* of N. V. Shelgunov had been published (*Golos Minuvshego*, 1918, Nos. 4—6) and reprinted by A. A. Shilov with the final text in 1923. This showed that Chernyshevsky had in the winter of 1861 planned a series of manifestos with a direct revolutionary content, of which he wrote one and Shelgunov two—but with the same introductory formula (1923 edition, pp. 9, 33). Chernyshevsky's own contribution was that very leaflet *To The Manorial Peasants* of which the police could only fasten authorship on him with the help of their informer and forger Kostomarov. But that he was in fact the author has now been generally accepted (e.g. *Literaturnoye Nasledstvo*, 1933, No. 7/8, p. 109: or Prof. Nechkina in *Istoricheskie Zapiski*, 1941, No. 10: or for that matter the *Collected Works*, Vol. I, 1939, p. 8 and *Selected Economic Works*, Vol. II, 1948, p. 685). Even where some doubt was expressed as to Chernyshevsky's direct authorship (*Collection of Articles on the 50th Anniversary of Chernyshevsky's Death*, Saratov, 1939, p. 38) the writer did not question that Chernyshevsky was the ultimate editor.

The importance of this discovery was that, in those pioneering days, there did not exist the later division of revolutionaries into "writers" and "practicals": and least of all could it apply to such an outstanding mind and commanding personality as Chernyshevsky. As Lemke wrote in 1923, he was a man of action: "less phrases and theory, more action" summed up his attitude, according to his closest friends (op. cit., p. 166). It was Chernyshevsky who impelled A. A. Sleptzov to form the secret revolutionary "Land and Liberty" society in the winter of 1861, and gave criticism and advice on their plans even before the society had a name (recollections of Sleptzov, quoted by Lemke in his edition of Herzen, *Collected Works*, Vol. XVI, p. 75). Although he personally kept out of formal leadership of the society, in order to devote as much attention as possible to legal propaganda through the journal *Sovremennik*, "he continued to remain the moral guide of those who were the organisers of the secret society" like Sleptzov, Obruchev and Serno-Solovyevich (*The Trial of N. G. Chernyshevsky*, ed. N. A. Alexeyev, Saratov, 1939, p. 11)—even to the point of recommending who should be head of their "legal" bookshop (letters of S. N. and E. N. Pypin, in *Literaturnoye Nasledstvo*, No. 25/26, 1936, p. 382) and suggesting what regional branches they should form (Herzen, *Collected Works*, loc. cit.).

Moreover, this was not merely a matter of Chernyshevsky being "in touch with, and sympathetic to, individual members of underground organisations", as Mr. Berlin thinks—though it was just the kind of "touch" and "sympathy" that have been mentioned, when they came from a master mind, which in Russia of the 60's meant building a revolutionary organisation. The recollections of M. N. Sleptzova (wife of A. A. Sleptzov), published in 1933 under the title (Herzen's phrase) *Helmsmen of the Coming Storm*, have drawn a picture fully in keeping with Lemke's conviction expressed ten years before. She relates that Chernyshevsky was the initiator of a central or basic group of five—consisting of himself, Sleptzov, Obruchev, Nikolai Serno-Solovyevich and Dmitri Putyata (*Zvenya*, II, 1933, p. 404). Its plan was to engage in both legal activity—by publishing popular books and opening cheap reading-rooms and Sunday schools—and illegal revolutionary organisation, in the shape of further "fives" covering all Russia (ibid., p. 407). Members of Chernyshevsky's group could each organise as many "fives" as they wished: but each member of the offshoot groups thus formed might set up only one "five," and so on—to ensure secrecy (p. 433). In fact, after a short time, the "fives" thus set up—Sleptzova gives a list of four of those formed by her husband, with their members—became in practice the skeleton of "Land and Liberty" (p. 448): of which Chernyshevsky, without becoming an "activist" in the ordinary sense, remained the constant central figure, theoretician and adviser until his arrest. It is noteworthy that the second, third and fourth members of his group, named by Sleptzova, together with N. Serno-Solovyevich's brother Alexander, constituted four out of five of the initial or central committee of "Land and Liberty."

Many details of course yet remain to be filled in. As Prof. Novich writes in his



*Life of Chernyshevsky* (1939, p. 213): "Chernyshevsky was such a good conspirator that even some of those who took part in the revolutionary organisation of that day could not give, many years later, precise indications of his direct part in the illegal organisations of the time and in the measures they took." But Sleptzova's recollections on this subject—of which, I must point out, both the editors of *Zvenya* in 1933 (op. cit., p. 386) and those of the *Soviet Encyclopaedia* the following year (Vol 61, cols 372/3) pointed out that they required "strict counter-checking"—agreed too closely with the information available from the other sources mentioned not to have been accepted in their essentials (e.g. N. Belchikov in *Literaturnoye Nasledstvo*, 1936, No. 25/26, p. 419). Lemke's conviction seems to have every justification. So does the summing-up of Prof. A. M. Pankratova, in 1939, that Chernyshevsky considered it the duty of a revolutionary "skilfully to combine profound secrecy with the utilising of every opportunity for revolutionary propaganda and for organising revolutionaries. . . . It was just because of this that the Government did not succeed in gathering legal proofs against Chernyshevsky, whose high degree of revolutionary activity and whose leading position among Russian revolutionaries of the 'sixties was beyond any question for everyone" (*Trial*, op. cit., p. xviii). Mr. Berlin's criticism of my description of Chernyshevsky as "actively engaged in forming a secret organisation aimed at armed insurrection" thus would appear to be founded on insufficient acquaintance with the facts.

Incidentally, his attempt to use the *History of the Communist Party of the Soviet Union* against me on this question ("not even the *Shorter History of the Communist Party* goes as far as he") is entirely irrelevant, and seems to have some purpose which I cannot fathom. That work, dealing as it does with the history of the proletarian party, for which the conditions had not even begun to be created when Chernyshevsky was arrested in July 1862, does not even mention him, much less discuss his activities.

2. On the question of the political differences between Plekhanov and Lenin—which, as I wrote in my first reply to Mr. Berlin (*Slavonic Review*, No. 71, p. 605), did not make their appearance at the first moment of the break between them in November 1903—Mr. Berlin in his reply is confusing two entirely distinct questions.

One is that of the view held by all Russian Social-Democrats in the first years of the twentieth century as to the *nature* or *content* of the coming revolution. This, all of them believed, would be a bourgeois revolution, i.e. in its content, in its destructive work, it was to do the same for Russia that the seventeenth- and eighteenth-century revolutions in essentials did for England and France respectively—namely, to sweep away the institutions and economic survivals of feudalism. It would be in fact an anti-feudal revolution—"a democratic revolutionary revision of the notorious 'peasant reform' . . . an insurrection against that most powerful and most blackguardly relic of serf-owning which is called the Tsarist autocracy," as Lenin wrote in 1902 (*The Agrarian Programme of Russian Social-Democracy*). It would have to return to that "so-called peasant reform," he said at the Congress of 1903 (*Works*, VI, p. 449), and "finish off what the bourgeoisie hasn't completed." "An order cleansed of the relics of serf-owning is a bourgeois order," Lenin was writing three months later (*Works*, VII, p. 92).

In this sense Mr. Berlin is quite right when he says that Bolsheviks and Mensheviks alike shared "the notion of the inevitable bourgeois stage before the final seizure of power by the proletariat." But in *this* sense there is no difference between us, and it is not about this that we are arguing. In the introduction to my translation of Plekhanov's book, I pointed out that Lenin saw the Russian proletariat as the leader in "the bourgeois-democratic revolution" (p. 23), and in alliance with the peasantry completing "democratic bourgeois reforms first" (p. 24). Nowhere did I suggest (as Mr. Berlin imputes to me) that Lenin had ever abandoned the idea "that the first revolution must be bourgeois in character and establish a democratic republic." It was precisely such a revolution that Lenin saw coming in Russia.

But there arose quite a different question—not of the *objective historical content* of the revolution, but of its *motive forces*, the classes which could carry it out, and therefore of its later destiny—and on this Mr. Berlin is quite at sea. The more Plekhanov clung to his new-found Menshevik allies, the more clearly this question came to the forefront. In November 1903—within a few days of the break with Plekhanov—Lenin was warning Social-Democrats in *Iskra* of the need to open the eyes of the proletariat to the role of the bourgeoisie, not when it became a government thanks to the winning of political liberty, but already "in its age of youthful aspirations" (*Works*, VII, p. 95). In *One Step Forward, Two Steps Back* (February–May 1904), while accepting the possibility that "the most progressive groups of the bourgeoisie and of the petty-bourgeoisie" might



side with the allies of the Social-Democrats in the coming revolution, Lenin emphatically warned the workers against the "inevitable" attempts of the main liberal bourgeois forces—the *Osvobozhdenie* movement, later Kadets ("anti-revolutionary and anti-proletarian," Plekhanov had called them at the Second Congress)—to "cut down the democratic character of the revolution" (*Works*, VII, pp. 304, 308). In his *Zemstvo Campaign and Iskra's Plan* (November 1904) Lenin dealt at considerable length with this unreliability of the bourgeoisie—the "liberal democracy" as opposed to the "workers' democracy," in the terminology of the time. He emphasised that they were terrified of a democratic republic, and were a "conditional, problematic, unreliable and half-hearted ally," already beginning to talk of the Socialists as the "internal enemy" (*Works*, VII, pp. 476, 468, 470). And it is noteworthy that by this pamphlet Lenin was attacking a letter circulated by the new *Iskra*, i.e. the journal now appearing under Plekhanov's chief direction: and attacking it, not on account of general differences as to strategy, or as to "soft" or "Jacobin" conceptions of Marxism—as Mr. Berlin writes—but precisely on account of its attitude to the bourgeoisie. *Iskra* wanted Social-Democrats to be guided in their tactics primarily by concern not to arouse "panic fear" among the liberals. Lenin's booklet is devoted to this issue. Need I remind the reader that all Lenin's articles in 1905 are filled with similar warnings against the bourgeoisie?

But this is not all. To whom did Lenin advise the workers to turn as more reliable allies? In the article just quoted, we find him speaking only in general terms. The direct push of the proletariat against the autocracy would, at a particular moment, "combine with one of the spontaneous and spontaneously growing movements"—that "political excitement among the most varied elements of the people" which, Lenin said, was the essential condition for a proletarian insurrection and the guarantee of its success (*ibid.*, pp. 469, 480). But perhaps Lenin had in mind the bourgeois liberals, who were just then holding political banquets and signing petitions to the Tsar? Not at all. The proletariat must, while supporting the "constitutional movement" of the bourgeois *Zemstvos*, "shake up and rally around itself the widest possible strata of the exploited masses of the people," Lenin wrote at the beginning of January 1905 (*Autocracy and Proletariat*). By the end of the month—in the issue of *Vperyod* quoted by Mr. Berlin himself—Lenin was identifying these more precisely as "the town poor... the millions of the peasantry" (*Works*, VIII, p. 79). A month later, in an article on the possibility of alliance with revolutionary parties, Lenin was urging "the establishment everywhere of revolutionary peasant committees to support the democratic revolution and give effect to it in particular respects," because "on the revolutionary independent activity of the peasantry very, very much depends" (*ibid.*, p. 143). In that same issue of *Vperyod*, Lenin, was pressing that the Social-Democrats should "take entirely into their own hands the carrying out of the insurrection" (*ibid.*, p. 150). In his *General Plan of Decisions of the Third Congress* (February 1905) and in his draft resolutions for that Congress written the same month, Lenin was already envisaging a provisional revolutionary government of Social-Democrats and non-Marxist "revolutionary democrats" which would constitute "a revolutionary democratic dictatorship of the proletariat and the petty-bourgeoisie in the epoch of the overthrow of the autocracy" (*ibid.*, pp. 162, 169). In his article *New Tasks and New Forces* (published in *Vperyod*, March 15, 1905) we find for the first time that formula in its final shape which became famous—"the revolutionary-democratic dictatorship of the proletariat and the peasantry" (*ibid.*, p. 186)—the features and purpose of which, as the alternative to the rule of the bourgeoisie and because of the unreliability of the bourgeoisie in the struggle against Tsardom as he saw it, Lenin was to describe so fully in many writings later that year.

In all those works—such as *Revolutionary-Democratic Dictatorship of the Proletariat and Peasantry* (April), *On a Provisional Revolutionary Government* (June), etc.—Lenin did not contrast the idea of the revolutionary-democratic dictatorship of the proletariat and the peasantry with the idea of a democratic republic. On the contrary, he treated one as the sole guarantee for the other. Lenin never "left the bourgeoisie out": he exposed its incapacity, its timidity, its hostility to a democratic republic just because it feared that the workers and peasants would insistently demand far-reaching measures to suit their own interests.

Once again, every one of the articles mentioned was directed, clearly and explicitly, against Plekhanov and the *Iskra* which Plekhanov dominated. Not only so, but Plekhanov himself recognised the antagonism on his side with increasing clarity as time went on—and it passes understanding how Mr. Berlin has failed to notice it, if he really took his own advice to "look at the documents of the Party"!



In January 1904, Plekhanov was only hinting at "metaphysics" in Lenin's thinking, which was leading him to operate "with the help of two or three brief formulae," and to repeat old errors in "certain printed works" (*Collected Works*, XIII, p. 51). By May-June 1904 (*Centralism or Bonapartism*, *ibid.*, p. 85) Plekhanov was beginning to show what these formulae were. And he selected in the first instance the description of the *Osvobozhdenie* movement, quoted earlier, which he himself had given to the Second Congress—urging that, contrary to Lenin's assertions, the description did not essentially contradict one which proposed *agreement* with that bourgeois movement. In November, as we have seen, Plekhanov was one of the editors of *Iskra* responsible for the special letter sent to party organisations which warned them against "terrifying" the Zemstvos or other organs of the "bourgeois opposition" into promising to support the workers "under the influence of panic." By January 1, 1905 (*An Explanation is Due*), Plekhanov, in complete contrast with Lenin, was holding out the prospect that "our big and little bourgeois, now demonstrating against the absolute monarchy," could be induced by advice from Western Socialists to appreciate the importance of the workers' movement in the fight for political liberty, "and thereby would increase the chances of a revolution" (*Works*, XIII, p. 161). Replying to Lenin's criticism of the November letter, later the same month (*On Our Tactics*), Plekhanov not only repeated its main propositions, but expressed the view that, if they were not accepted, Lenin was advising the proletariat to carry out a bourgeois revolution "alone." Thus not only were the two men already in opposite camps so far as the attitude to the bourgeoisie was concerned, but the peasantry for Plekhanov did not enter into the picture of the revolutionary forces: without the bourgeoisie, according to him, the proletariat was isolated. The sympathy of "society" (his own quotation marks) was what the proletariat needed for the success of the armed insurrection, he underlined again and again (*ibid.*, pp. 192-194), making clear that by "society" he meant the bourgeoisie. And when Lenin began explaining the alternative—alliance with the peasantry and the town poor, for the establishment of their joint dictatorship—Plekhanov immediately began denouncing his proposals in the most unmeasured terms, of which I quoted some examples in the *Slavonic Review* for April 1950 (p. 605).

But how about the quotations which Mr. Berlin makes from Lenin's writings of 1905 to prove that I am wrong, and that Lenin at best was inconsistent? They only show once again that Mr. Berlin has failed to grasp the distinction between the *content* or *purpose* of the bourgeois revolution and its *motive forces*, which was at issue between Lenin and Plekhanov.

Lenin, he says, wrote that the Social-Democrats must go "hand in hand" (hardly "arm in arm") with "the revolutionaries of bourgeois democracy" (*Works*, VIII, p. 79). And who were these revolutionaries? The bourgeoisie, as Mr. Berlin thinks? Not in the least. Lenin explained who they were, in an article addressed to the Socialist-Revolutionaries. They were "the revolutionary elements of democracy" (*ibid.*, p. 137), "the revolutionary-democratic party, the party of Socialist-Revolutionaries" (*ibid.*, p. 140). Can it be that Mr. Berlin does not know that "revolutionary democracy" was part of the political vocabulary of the time in a specific sense, meaning the petty-bourgeois anti-Tsarist movement? In his *General Plan of Decisions of the Third Congress*—written at that very time—Lenin made this perfectly clear. He speaks of "a fighting agreement between the Social-Democracy and the revolutionary democracy for an insurrection." He continues: "By revolutionary democracy is understood those consistent and resolute democratic currents which accept *all* the democratic programme of the Social-Democracy and stop at no revolutionary measures, but lack a clear Social-Democratic class consciousness." Agreement for insurrection, Lenin explained to the future Mr. Berlin, not with the "liberal democracy" (i.e. the Zemstvo bourgeois movement) but with the "revolutionary democracy" (i.e. the revolutionary non-Marxist parties) (*Works*, VIII, pp. 162, 163).

Again, Mr. Berlin quotes Lenin's *Two Tactics of Social Democracy* (July 1905) to show him first saying that "only the most complete ignoramus can disregard the bourgeois character of the democratic upheaval"—but this, we have seen, did not require to be shown—secondly, that the way to Socialism lay through "political democracy," i.e. a democratic republic—which again did not require proof—and thirdly, that the democratic revolution in Russia, "given its present social and economic structure" (Mr. Berlin omits this essential passage in the Congress resolution from which Lenin was quoting), would not weaken but would strengthen the domination of the bourgeoisie. That is to say, capitalist industry, commerce and banking would be



helped, not hindered, by the overthrow of Tsardom: capitalists would remain in control of their factories, banks and businesses unhampered by the fetters of a backward, agrarian economy. But it is just at this point that Lenin's conclusions begin—conclusions in which he already differed completely from Plekhanov in the preceding months—and it is just here that Mr. Berlin ceases his quotations. For it is at this point that there follows Lenin's famous argument that "in a certain sense the bourgeois revolution is more advantageous to the proletariat than to the bourgeoisie" (*Works*, IX, p. 34)—provided that it was carried through most consistently and in the most far-reaching and revolutionary fashion. This would put the proletariat, not the big bourgeoisie, in the better position to develop the revolution in the sense it required. And for this, wrote Lenin yet once more, there was only one way—"the revolutionary-democratic dictatorship of the proletariat and peasantry" (*ibid.*, p. 40). It was against this very conception that Plekhanov directed his most biting sarcasms in his *Diary of a Social-Democrat*, during the second half of 1905.



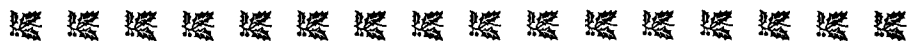
To sum up. Both Lenin and Plekhanov believed in 1903 that the coming Russian revolution would be bourgeois in character, not socialist, i.e. that the overthrow of Tsardom and the sweeping away of the survivals of feudalism would still leave the Russian capitalist class in its economic strongholds. But Plekhanov thought that the bourgeoisie could play a revolutionary part. Lenin was sure that it could and would play no such part. Plekhanov thought its help the main condition for the success of the proletarian insurrection: Lenin was sure that its help was problematical and unreliable, and that the real condition for such success was the support of the exploited majority of the people—the peasantry. Plekhanov expected the bourgeoisie to have the leadership of the revolution, with the proletariat playing a secondary part: Lenin saw the revolution as possible only if the proletariat and the peasantry played the leading part. Plekhanov taught Social-Democrats to prepare for a bourgeois government as the only possible result of the establishment of a democratic republic. Lenin taught them that such a republic could be established only through the dictatorship of the proletariat and the peasantry—which would from that very moment begin to go forward, not to a period of the political rule of the bourgeoisie but to a Socialist revolution. On all these issues Plekhanov and Lenin reached their respective and diametrically opposed points of view between November 1903 and July-August 1905, as their respective writings demonstrate beyond question. What else did I say on the subject in my introduction to Plekhanov's book?

ANDREW ROTHSTEIN

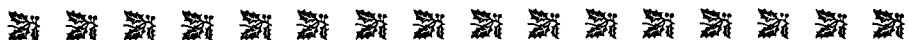


### CORRECTION : ADDENDUM

In *ANGLO-SOVIET JOURNAL*, Vol. XI, No. 3, p. 34, at end of article by A. A. Karp on *Legal Status of Executive Committees of District Soviets*, insert reference: from *Sov. Gosudarstvo i Pravo*, 1949, 11.



With this issue of the *ANGLO-SOVIET JOURNAL* we introduce a new feature. Under *Communications* we shall publish letters dealing with either fine points of textual criticism—as in this issue—or with broader subjects of general discussion such as, for instance, socialist realism.





# BOOK REVIEWS

## THE INDIVIDUAL IN SOCIALIST SOCIETY

— 1 —

THIS booklet,\* which can be obtained for sixpence, is a translation of a contribution made by the author to a symposium on *Soviet Socialist Society* prepared by the Institute of Philosophy of the Academy of Sciences of the USSR.

The author shows in a striking and moving manner how in the USSR the life of the individual has new freedom, meaning, scope, and dignity; and necessarily so, because in socialism, as Marx and Engels wrote in the *Communist Manifesto*, "the free development of each is the condition for the free development of all".

Socialism must, and does, abolish exploitation of man by man. The life of the individual in the Soviet Union is therefore one of freedom, for the October Socialist Revolution has put an end to involuntary labour.

"For the first time in history,"

M. D. Kammari writes, "after thousands of years of involuntary labour, of labour for exploiters, the toiling masses have won the great right to work for themselves, for their own society and state, won the right to be masters of their own lives, of their own destinies, and of the material and spiritual values they create."

In socialism, the life of the individual has new meaning. The contradiction between the individual and society, between the state and its subjects, no longer exists.

"In the USSR," the author points out, "not only state officials but every worker and collective farmer is a sort of public figure, because he is a worker of socialist society and state and not a wage slave of some capitalist employer."

The individual no longer tries vainly to assert a false conception of his individuality against a society and a state which he feels to be alien, abstract and impersonal powers. In socialism, society is the unity of individuals in the common and conscious activity of creating communism; and in this unity, individuality is necessarily liberated and enriched.

For the work of building communism is so great that all that every individual can give is needed. The capacity and skill that

\*SOCIALISM AND THE INDIVIDUAL.

By M. D. Kammari. (*Foreign Languages Publishing House, Moscow, 1950. 6d.*)

every individual already possesses must be used; all his slumbering powers must be developed.

Nothing perhaps is more striking in this booklet than the stress upon the *development* of individuality. Man is the measure of all things; but to man himself no measure can be set. Communist society is being created by, and is creating, new people. Individuality is not a static abstraction, as on the lips of the apologists for "western culture"; it is the activity of people changing the world and changing themselves. In socialism, individuality means that same sense of the glory of man as broke over Europe at the time of the Renaissance; and now the science of Marxism gives the assurance that a still greater glory will be realised.

In socialism, all individuals share the common dignity that they are making the communist future. There is in the USSR no "élite" who look down over their Eliot cocktails at the dumb stupidity of the masses beneath them.

M. D. Kammari quotes from Stalin's speech at the First Congress of Collective-Farm Shock Workers:

"The times have passed when leaders were regarded as the only creators of history, while the workers and peasants were not taken into account. The destinies of nations and of states are now determined, not only by leaders, but primarily and mainly by the working millions. The workers and peasants, who without fuss and noise build factories and mills, sink mines, lay railroads, build collective farms and state farms, those who create all the good things of life, who feed and clothe the whole world—they are the real heroes and the creators of the new life." Such is the individual in socialism.

This booklet should be made widely known.

AZICK WEST

— 2 —

THE importance of the development of a socialist consciousness is fully recognised by both Lenin and Stalin. In some senses the creation of a new attitude to life, a materialist and dialectical attitude, is the essential foundation of a developing and progressive socialism. This is so because the transition from capitalism to socialism is one which must involve entirely new points of view and scales of values. Whereas the transition from feudalism to capitalism could go forward without a fundamental change in outlook in the first instance, the move forward to Socialism does



not take place spontaneously, says Konstantinov,\* but must be built up on the basis of a new proletarian consciousness. What this new consciousness is was indicated by Lenin. Professor Konstantinov quotes the following from the *Collected Works*: "We shall work for the eradication of the accursed law 'every man for himself and the devil take the hindmost,' for the eradication of the habit of regarding labour only as a thing of compulsion. . . . We shall work to inculcate in people the habit, to implant in the everyday life of the masses the law, 'all for each and each for all.' . . . We have dislodged a rock of tremendous weight, the rock of inertia, ignorance and stubborn adherence to the habit of free trade, the free purchase and sale of labour power and human strength like any other commodity. We have begun to loosen and to destroy the most ingrained prejudices, the most ancient and deep-rooted habits." Socialism is not created by decree, or by a revolution, but through the tireless re-education of the people, the elimination of their bourgeois habits and prejudices, a re-education which can only take place under socialism.

It is precisely under capitalism, as Marx and Engels explain, that the development of man's consciousness is limited and stunted by class oppression, so that his history is a history of frustration, and nowhere can he gain control of his own destiny, his own social existence. In this era of pre-history man is at the whim of social forces beyond his control, his social being fully determines his consciousness. But under socialism he begins to control his own life. His consciousness comes into its own and he begins to be the architect of his own historic future.

It is against the background of statements from capitalist leaders, for example that the future of British industry depends on unemployment and fear of unemployment and that for the majority of people daily work is rather pointless and aimless, that the achievements of socialism must be judged. In Soviet Russia the results of socialism and socialist education have resulted in an entirely new attitude to work and the building of a new life. This attitude is inconceivable under capitalism and results in astounding new manifestations of initiative. Konstantinov refers to the Stakhanov movement and socialist emulation, which is transforming Soviet industry and Soviet life.

The new motive forces of the development of socialist society that were unknown to other societies are, says Konstantinov, the moral and political unity of the Soviet people, friendship among the nations, and Soviet patriotism. This unity was the pro-

duct of the elimination of class institutions which split the workers against each other under pre-socialist systems. The same forces that divided the workers also prevented international unity and friendship, and as they are now abolished in the Soviet Union the peoples organised in the leading socialist country have become the bulwark for peace of the freedom-loving peoples of the world. Soviet patriotism itself is nourished and developed in conjunction with the political and moral unity of the people and has achieved breadth through them, although it had its origin before them in the struggle against the old order in Russia. Everywhere throughout this interesting booklet the lessons of Soviet practice are used to illustrate the important basic lessons of Marxist theory. Here we have in short form the outline of the mode of development of new free peoples. It is little wonder that Soviet psychology has turned from the study of instincts and the unconscious to the study of consciousness in Soviet children. The motive forces in this new society are not the animal-like impulses which are assumed to be the foundation of human nature under capitalism; they are in fact the unity, the international friendship and the Soviet patriotism which are the individual manifestations of a socialist consciousness among a people strenuously and successfully building their own society.

Lenin said: "In our opinion a state is strong by virtue of the consciousness of the masses. It is strong when the masses know everything, can form an opinion on everything and can do everything consciously."

Konstantinov's extremely valuable and illuminating essay makes clear the way in which this kind of consciousness is being created in the Soviet Union. It is the outline of a programme for changing human nature, a vast new social and psychological experiment which is proving even more successful than its enemies feared. It is creating a new people whose creative initiative is changing the face of the earth, not haphazard and because of their own ignorance, but consciously and planfully on their basis of their developing socialist consciousness.

H. L. C. LANGOULANT

## RUSSIAN EDUCATIONAL HISTORY

AS a historical survey of education in Tsarist Russia this book\* is invaluable. By the scholarly use of original and secondary sources Dr. Johnson introduces the reader to the humanism and wisdom and love of learning of early and later Russian educators. In the same way he brings out, perhaps with less intention and not so

\*RUSSIA'S EDUCATIONAL HERITAGE.  
By William H. E. Johnson, Ph.D. (Carnegie Press, \$5.00)

\*THE ROLE OF SOCIALIST CONSCIOUSNESS IN THE DEVELOPMENT OF SOVIET SOCIETY. By F. V. Konstantinov. (Foreign Languages Publishing House. 9d.)



markedly, how inevitable was the disillusionment of progressive educationists and the failure of the early efforts of the progressive attempts of Tsars and Empresses.

We learn that as early as 988, the year of the conversion to Christianity, Vladimir, Metropolitan of Kiev, had expressed his desire that "intentional offspring be permitted to commence on study books", and that in "1028 the Prince of Yaroslav sent to Novgorod for 300 children's study books", which indicates that thus early in Russian history Novgorod was a centre of learning.

Dr. Johnson quotes Medynsky on Prince Monomakh who in a letter to his children in 1096 "advises his children to be solicitous to all, to protect widows and orphans . . . that when they become soldiers they should not allow the civil population to be insulted and plundered during a campaign even on enemy territory".

We learn through Beazley that by the middle of the twelfth century ". . . The annals of this time bear emphatic testimony to the learning of the Russian princes of the great Kievan time, and to their zeal for culture, their knowledge of other tongues . . . their wide reading . . . their foundation of schools. . . ."

Much later we read of Novikov, who in 1777, with the profits that he made out of the publication of newspapers, set up two progressive schools "where the children were not only instructed but imbued with humanitarianism and community spirit, and where all forms of corporal punishment were prohibited".

The statutes of 1786, governing the scheme for a school system in Russia, in referring to teachers "cautioned them not to disdain the children of poor parents, but always bear in mind that they are preparing members for society". It enjoins them to study the community in which they live and to aid and help each other. In a chapter, *Pioneers in Russian Educational Philosophy*, we are introduced first to Lomonosov, that amazing all-round genius who organised the Russian Academy of Sciences as a seat of learning, to Radishchev, Herzen, Belinsky, Chernyshevsky, Dobrolyubov, Ushinsky, Pirogov and many others.

Why then, the reader will ask, was the Russia of 1914 so illiterate? Why did not the schemes of Peter I, successfully realised in his reign, lead to a greater development later? Why did the plans of Catherine II, Alexander I and Alexander II fall so far short? Dr. Johnson is not a very clear or wholehearted guide here. The author sometimes indicates, but never emphasises, that actual educational progress was only made available in response to the political and economic needs of the time or to some powerful public pressure. This was so with the so-called "Great Emancipator," Alexander II, whose school reforms did not take place till eight years after his accession to the throne "and

only as a response to the strong demand of the peasantry for more elementary schools and of students for an improved system of higher education". The labours of mountains of progressive schemes in the different reigns only brought forth a mouse, because the emperors and empresses were spokesmen of the reactionary oppressor class instead of the people. Only when the government of the country allied itself with the people, as happened after the revolution, could progressive schemes be fully realised.

As an interpretation of Soviet education and its debt to Russian educational ideas and practice, the book is very wide of the mark. His four years sojourn in the country apparently gave the author no enlightenment on, for example, the meaning of unanimity, nor its distinction from uniformity. For him the Slavic traits have remained unchanged, and he instances "the insistence of the Soviet Union upon a unanimous vote in the councils of the United Nations" as an illustration. I suppose it would be too much to expect an American to know that it was Roosevelt who first requested the adoption of this principle.

The last chapter is exceedingly disappointing. Its brevity is no excuse for lack of understanding. It is too easy to follow the prevailing fashion of trying to prove that nothing has changed in Russia, that Soviet Russia is no different from Tsarist Russia. The author learnt Russian "and travelled all over European Russia with groups of students, scientists, teachers and journalists." Did he learn nothing from them at all? To prove that once again there is separate higher education for upper and lower classes he lists a whole lot of Communist educational institutions which are non-existent. Can it be that his Russian was not so good after all?

BEATRICE KING

## A HISTORY OF THE USSR

ANDREW Rothstein's *History of the USSR\** is a most important contribution to the understanding of the Soviet Union in this country. The book supplies two long-felt needs: that of the general reader for an introduction, and that of many who are already familiar with some aspects of Soviet life for a comprehensive and balanced historical survey. In 382 closely packed pages Mr. Rothstein conveys a stupendous amount of factual information in the form of lucid narrative, simply told and easy to follow; and he manages to deal with almost every aspect of Soviet society without sacrificing either the continuity of the story or its unity. References, except to easily accessible works in English and

\*A HISTORY OF THE USSR. By Andrew Rothstein. (Pelican Books, 2s. 6d.)



French, are omitted. But every page testifies to an extensive and accurate knowledge of the Russian source-material and to an intimate personal acquaintance with Soviet life at all periods, such as few Englishmen can possess. The arrangement of the material in chapters, marking the main stages of development, and in sub-sections, devoted to different aspects of each stage, is a model of historiographical method. The whole book, indeed, constitutes a conclusive and crushing answer to those who have dismissed its author from an academic post on grounds of "inadequate scholarship".

This is above all an exciting book. Mr. Rothstein captures to the full the dramatic quality in Soviet history: the sense of apparently insuperable difficulties overcome, of all but insoluble conflicts resolved. His pages are full of facts and figures, but so presented as to bring to life a society that was rapidly, visibly and fundamentally changing. Here is no dull story of trends and production indices, but a story of men, of their problems, their setbacks, their mistakes and their immense achievements. A clear picture emerges of the main crises, when wrong decisions would have spelt disaster, and of the crucial turning-points, when qualitative changes became apparent. At each such turning-point the author pauses to discuss the changes in class structure and in culture which marked a new stage in the transformation of Soviet society, and within each stage he makes detailed policies intelligible in terms of basic class strategy. The role of the Communist Party as a leading and directing force is illuminated. But still more striking is the evidence adduced of the fundamental and ultimately decisive part played in Soviet history by the spontaneous initiative of the masses; and Mr. Rothstein succeeds in showing as few writers have done how the Soviet masses, in the course of moulding their history, at the same time changed themselves.

Amid a wealth of impressions which this book produces, a few stand out especially clearly. First, the tremendous scope and sweep of the revolution of 1917. The rapid success of bold and far-reaching measures, in every field of social life, which followed one another almost daily in the few troubled months of respite before the intervention, stirs us now as it stirred the whole world at the time. What immense revolutionary energy! And what vision and grasp of theory was possessed by the revolutionary leaders who laid the basis of the socialist future amid the crises of civil war, and then, in the appalling conditions that the war left, steered into completely uncharted seas! Mr. Rothstein makes us realise how uncharted they were; and, by discussing the theoretical controversies and the role of the opposition groups in the period of "rebuilding and industrialisation" in the 'twenties in terms of the concrete economic problems and class

conflicts of those years, he convinces us that the fate of the revolution hung on the correctness of the decisions taken. That the decisions were essentially correct was proved historically by the decisive transformation of the years 1930-34, when class antagonisms were eliminated in the course of sharp class struggle and the first socialist society in history came into being: a society composed of two friendly classes, a working-class of a new kind and a new, collective-farm peasantry. The years from 1935 to the Nazi invasion saw the consolidation of the new society, the growth of material and cultural well-being and the beginnings of the advance towards Communism.

Throughout the book, Mr. Rothstein gives a prominence to international relations which might be thought disproportionate, were it not so obviously necessary to dispel misunderstandings of Soviet policy. Quoting frequently from official, often British, documents, he pierces the fog of misinterpretation, nails one well-worn lie after another and lays bare in all its gruesome detail the story of the malignant and unscrupulous hostility—varying in method from armed attack, espionage, provocation and boycott to intrigues behind the cover of alliance—which the Soviet Union has had to face from capitalist governments. But his polemic, though brilliant, is incidental. His main purpose is to show how the Soviet state, in changing international conditions, consistently proclaimed and pursued, from the moment of its birth, a policy of peace and business relations with all states, irrespective of social system or political regime. The principle of the peaceful co-existence of socialist and capitalist states is shown to be as old as the Soviet Union and never to have been sacrificed to opportunist adventures or revolutionary interventionism.

Mr. Rothstein leaves his readers on the morrow of Potsdam with two very clear impressions: that the enemies who in twenty-five years of effort failed to destroy the Soviet state when it was weak, have little chance of succeeding now; and that the present strength of the Union enormously enhances the possibility of preventing further world war.

A. L. MERSON

## UNTRUTH AND TRUTH ON SOVIET LIFE

"SOVIET Trade Unions" is an attempt to describe the structure, policy and functions of the Soviet trade unions by an author who is completely biased against them.

The fact that Mr. Deutscher\* was on the staff of *The Economist* and *The Observer*

SOVIET TRADE UNIONS. By Isaac Deutscher. (Royal Institute of International Affairs, 7s. 6d.).



indicates his background. He has also made several broadcasts for the BBC, but he cannot be regarded as an authority on the trade union movement in the Soviet Union or in any other country. He attempts in this book to create false impressions concerning the Soviet trade unions. For instance, in the preface, he states that Soviet trade unions are surrounded by a thick web of legend and myth. This is the most fantastic thing I have ever read regarding trade unions and shows that *his* mind is clouded by a web of legend and myth which completely shuts out realities. The trade union movement in the Soviet Union, like trade unions everywhere, is concerned with the material needs of its members and has never lived in an atmosphere of legend and myth.

The author admits, however, in his preface, that occasionally he has to stray away from his proper topic. After reading the book I entirely agree with him. He also attempts, however, to get the reader to stray along with him. He seems to be more concerned with anti-Soviet propaganda than with presenting a serious and genuine study of the Soviet trade unions and their functions.

In the very brief chapter dealing with the early trade unions, all he attempts to do is to peddle the old anti-communist line about infiltration and so forth, which has no historical value at all. When dealing with the trade unions during the period of the revolution, he begins to lay the basis for his later conclusions that the Soviet trade unions are merely government organs. In this chapter he comes out as a supporter of Trotsky, in a roundabout manner. He says in effect that while Lenin's plea that the trade unions should not be swallowed up by the State but should voluntarily co-operate with it was accepted by Congress, to all intents and purposes the unions did become part of the government machinery. Anyone with any knowledge whatsoever of the Soviet trade unions knows that this is not in accordance with fact. From my experience in the Soviet Union I can state that never have I been in a country where the trade unions have so much power as in the USSR.

In his chapter dealing with "The New Economic Policy" the author tries to show two conclusions: (1) That the Communist Party dictates to the Soviet trade unions; (2) that the Soviet Union has become "The Monolithic State". These two statements show the ignorance of the author with regard to the trade unions and the Soviet State.

The members of the trade unions themselves elect their officers, and no-one is denied the right to stand for any position within the unions. The unions are run on democratic lines, giving the members full rights in nomination and voting.

On page 65 Deutscher states that trade union elections are rigged to prevent any non-communist becoming a trade union

official, but at no time does he even attempt to give any evidence to support such a statement. This statement cannot be accepted by anyone who has a knowledge of the Soviet trade unions.

In his next chapter he himself is forced to admit that the trade unions have always expressed a viewpoint on any problem facing industry, and this destroys his previous argument that the trade unions are mere government machines. Despite this, the author continues in the following chapter to try to contradict himself again by his full support of the Trotsky view.

When dealing with the question of wages he disagrees with the extension of piece-rates in the mining industry. Yet if we could get an extension of piece-rates in the British coalfields an improvement would take place in wages and output. It is not inconsistent to do this and, at the same time, work for the abolition of the piece-rate system when the proper opportunity arrives.

When in the Soviet Union in August 1949, as leader of a Scottish miners' delegation, I made a study of the miners' wages system and found the following methods in use: (1) Piece-rate system; (2) piece-progressive system; (3) day wage bonus system; (4) day wages.

In operating the piece-rate system a miner is given a target and a rate for the job, and if he exceeds this he is paid extra on every ton he produces. The day-wage bonus affects those operating machinery. If their machines work for a month without a breakdown that is their own fault, they are paid their normal wage plus 40 per cent increase. Thousands of workers in this country would give this procedure an immediate welcome.

The day-wage system only affects a very limited number, generally youths just started or old miners on pension. Over and above this they have a service bonus which operates as follows: (1) miners over one year in the industry receive 10% on their annual wages; (2) three to five years 15% bonus; (3) five to ten years 20% bonus; (4) ten to fifteen years 25% bonus; (5) over fifteen years 30% bonus.

Again we would welcome such a bonus in the mines of this country, where a miner can work over fifty years and not receive one penny extra for long service. At present he only receives a certificate from the Coal Board, while in the Soviet Union at the age of fifty years with twenty years' service a miner receives a pension equal to half the wages he is earning together with a free house for the rest of his life.

Mr. Deutscher's statement on page 113, "Since the early thirties wages policy in the coal industry has fluctuated, now reducing the discrepancy and now widening it even more, but on the balance the trend has been toward more and not less inequality," does not accord with the facts.

His views on Stakhanovism shows his ignorance of the true position; he implies



that this is sheer physical effort, whereas the truth is that the Stakhanovite method is the proper use of tools, and so on. My experience was that the Soviet miner is not working as hard as the British miner because the machines are doing the hard work in place of the miners.

Again Mr. Deutscher is guilty of making a statement without offering one shred of evidence to support it when he says, on page 115, "In some cases Stakhanovites were assassinated".

In dealing with the fact that the Soviet trade unions control the social insurance scheme, rest homes, sanatoria and so on, the author shows his opposition to this function and tries to suggest that it is used as an instrument for raising production. I am sure that if the British trade unions had control of the social insurance here it would be to the advantage of the working class.

He also suggests that rest and holiday homes are used exclusively by high administrative and technical personnel and by Stakhanovites. I can speak from personal experience on this question as I lived in a rest home near Tula and also at Mariupol and I found ordinary miners and their wives there. Again the author does not offer one shred of evidence to substantiate his statement.

In the last chapter he contends that "in the Soviet Union or any other country that adopts planned economy there is little or no scope for normal trade-union activity." Of course, this depends on what he means by "normal trade-union activity." I always understood that the normal function of a trade union was to protect and advance the interests of its members at all times and to play an important part in the control of industry in a planned socialist society. That is exactly the role being played by the Soviet trade unions.

This book is mainly made up of quotations taken out of context and with entirely wrong anti-Soviet conclusions. I honestly could not recommend anyone who wants to make a serious and honest examination of Soviet trade unionism to read this mass of utter confusion.

MR. KARPINSKY'S book\* is, on the other hand, a real bargain for two reasons: (1) It is well written and printed, with splendid photographs; (2) it is an amazingly cheap book in these days.

I would recommend it to anyone who desires to make an honest study of the Constitution of the USSR, and in the eighth chapter the reader obtains an excellent picture, not only of the Constitution but also the Soviet way of life.

This is not a book written by an enemy

\*THE SOCIAL AND STATE STRUCTURE OF THE USSR. By V. Karpinsky. (Foreign Languages Publishing House, 1s. 6d.).

of the Soviet Union; its author is a Soviet citizen. Many of the things he writes about I have seen with my own eyes and reading this brought me a great deal of pleasure.

The first part of chapter 1 is devoted to very human experiences indeed, simple but yet of great importance. Here is an example concerning G. J. Korobov, an ordinary blast furnace man in 1882. In 1937 he was elected deputy to the Supreme Soviet of the Ukraine and in 1946 deputy of the Supreme Soviet of the USSR. Korobov's three sons now hold responsible positions after graduating from the Moscow universities. Comrade Stalin, addressing Korobov at a reception said, "Well done, thanks for raising such a family." "It is all right saying 'Well done', replied Korobov, "but if it had not been for the Soviet system there would have been nothing well done about me."

Chapter 1 also gives the reader the correct idea of "socialist property", and shows the great advantages of this compared with private property as we know it in this country. There is also a striking comparison between Socialist planned economy and Capitalist economy which is important to read if we are to understand the real difference between Socialism and Capitalism. It shows clearly that economic crisis takes place in a Capitalist economy throwing millions of people out of work and that this *cannot* happen in a planned Socialist economy.

Chapter 2 deals with the "Soviet Socialist State", and gives an informing picture of the Soviets and their formation. The Soviet is an all-embracing mass state organisation uniting all the working people regardless of race, party, religion, and so on. The Soviet means, in point of fact, "power in the hands of the working people".

How effective the Soviet system is can be seen in the way in which German Fascists were decisively defeated after their invasion of the Soviet Union by effective organisation of production and by the complete unity of the people in defence of their own country.

The comparison between the Soviet State and Capitalist State is trenchant. (1) The book shows that by its very character the Soviet system depends on the conscious support of the masses. (2) The Soviet system unites all the races comprising the Soviet Union; Capitalism divides race from race. (3), The Soviet system allows and encourages all the people to play a big part in the organisation and control of industry and agriculture. Capitalist society denies them this right, as industry and the land is owned and controlled by others.

Chapter 3 describes the structure of the Soviet Union, an important feature being that all barriers against real national unity are broken down, while at the same time the different national customs, culture, and so on, are maintained. Compare this with capitalist colonies and the treatment



of the people there and you will see the difference. The Soviet system creates a united family, while Capitalism divides and disrupts the human family.

I have seen the effects of the Soviet system on nationals of the former colonies and I was greatly impressed with the fact that they were all very happy and united.

Chapter 4 describes the "higher organs and administration of the USSR", and this is invaluable to anyone desirous of making a study of this subject. It is clearly written and gives the reader a true picture. First it shows that the Soviets of Working People's Deputies are freely elected by all the people. Compare this with the elections to the Duma under the Tsar and the reader will see the difference between Soviet democracy and the system of private property. In the Soviet Union all persons who have reached the age of eighteen years have the right to vote. This chapter explodes the statements of the press in this country as to nominations for the Soviets. Nominations are made by all public organisations of workers, Communist Party, Trade Unions, Co-operatives, Youth Organisations and Cultural Societies. The Supreme Soviet is composed as follows: 38% wage earners; 26% peasants; 36% office workers and intellectuals.

There is a splendid graph on page 112 showing the organisation of Soviets from the Supreme Soviet to the Village Soviet. This gives a very good picture and should be compared with Government institutions in this and other Capitalist countries. There is also a fine graph on page 120 showing the committees linked with the Supreme Soviet.

Chapter 5, which deals with the law courts' system in the Soviet Union, should be closely studied. The Soviet Courts are uniform and equal to all citizens. The court consists of one judge and two peoples' assessors who are elected and can be removed. These can truly be called "People's Courts".

Chapter 6 deals with "The Rights of Soviet Citizens". One of the principal rights is the right to work; in capitalist countries they have more right to starve. Anyone in this country can blindly close their eyes and say, as was said at the Annual Conference of the Labour Party this year, "poverty has been abolished"; but until citizens have the *right* to work such a statement will never be true.

The Soviet citizen has also the right to leisure, which is denied many workers in capitalist society. Not only does the Soviet Union give them this right, it provides plenty of facilities for enjoyment. It gave me great pleasure to see thousands of people enjoying their leisure hours in the park of culture, the theatre, and so on.

The Soviet Union provides security for its people either at work, during sickness or old age and there is no deduction from wages to meet this. The right to education is firmly established in the Soviet Union,

and the Government pays a great deal of attention to this. During the war against Fascism many schools were destroyed, and during my visit in 1949 I saw many new schools in operation and many in the course of construction, which will now be completed. On the Lenin Hills near Moscow a great new university is being built and will be completed in 1951. One has only to see the numerous libraries in the Soviet Union to realise how important they consider the education of the people.

Chapter 7 shows the duties of a Soviet citizen, for while he has rights he naturally has duties to the country which provides and protects these rights. The duties, however, reflect the will of the people and not the will of a few.

Chapter 8 deals with the role of the Communist Party in the USSR, and this explodes many statements made in the press about their dictatorship. It brings out very clearly that the Communist Party leads the people to a new and a better life, and that its strength lies in the fact that it is in constant touch with the people in dealing with their problems.

This book contains the answer to the slanders against the Soviet Union and exposes many of the lying statements made by the press all over the world. No one reading this book can ever believe that the Soviet people, struggling to build up their country and make it a happy one with a contented people, want to experience another war. The USSR has no need and do desire for more territory, but it will protect its frontiers from any aggressor. Readers will realise fully the valid reasons for this attitude. The Soviet Union will never be an aggressor but will fight to maintain peace and the progress of their own country.

I advise everyone to read this book as it is well written, cheap, and gives a first-class picture of Soviet institutions and the life of the Soviet people.

WILLIAM PEARSON

## TWO USEFUL PAMPHLETS

THE recently announced schemes to turn three of the mightiest rivers in Asia in their courses, and to bring water and electricity to millions of acres of arid land in the southern Ukraine and northern Crimea and around the lower Volga, have attracted the attention of all who are interested in Soviet life. *Soviet Land and People* provides an interesting and concise geographical background to these schemes. It was written just too early for the inclusion of any information about them, but its descriptions of the areas concerned, as well as of the impressive results of such earlier projects

SOVIET LAND AND PEOPLE: A pocket geography of the USSR. By N. N. Mikhailov. (*Soviet News, Is.*)

THE SIXTEEN REPUBLICS OF THE SOVIET UNION. (*Soviet News, Is.*)



as the Moscow-Volga and Ferghana canals, the Dneproges, the draining of marshes in Belorussia and Georgia, and of the fifteen-year shelter-belt and ley-farming plan now being carried out, put the new schemes in their proper geographical and historical context.

All the main physical features of the Soviet Union are given in an accurate, vivid and readable outline, but the special interest of this 118-page pamphlet derives from the light it throws on the use that is made by the Soviet people of the natural resources of all kinds in which the country abounds. In doing this it gives us also an insight into the historical, social and political conditions which have made possible the transformation of nature which is taking place in the Soviet Union today. The chapters on the various branches of the national economy, on industry, agriculture and transport, as well as the descriptions of each of the sixteen Union Republics, bring out two important aspects of Soviet economic development: on the one hand, the endeavour to maintain a balance between local and all-Union needs, so that both the country as a whole and its individual areas are well-balanced economic units; and on the other, the great economy in the use of resources and transport effected by a variety of methods, ranging from the adaption of electrical-generating plant to run on low-grade local fuels such as peat and lignite, to the shuttle system linking Urals metals with Kuznetsk coal so that both areas can have their own fully developed heavy industries.

Each of the republics of the USSR receives fuller treatment in *The Sixteen Republics of the Soviet Union*. Since each section aims at giving an all-round picture of the republic it deals with, including its main geographical features, there is a certain amount of unavoidable duplication in this and the preceding pamphlet. In many cases the information in this one is more detailed, and there is also a good deal of additional material, mainly relating to the history of each area and to the foundation and subsequent development of the various Soviet republics. The cultural development and achievements of the peoples of the Soviet Union also receive special attention. The foreword contains very useful outlines of some of the main aspects of Soviet life: the structure of the Soviet state, the development of the economic system, the running of a collective farm, and so on, as well as some of the more important statistical information on the development of Soviet agriculture and industry since the revolution, and especially under the first post-war five-year plan.

The illustrations in both this and the preceding pamphlet have been carefully chosen not only to represent the different republics and diverse aspects of Soviet life, but also to give some fine examples of what in the Soviet union has always been considered its greatest asset, its *people*.

To anyone interested in any particular aspect of Soviet life or culture, both these pamphlets are to be recommended as giving a good general description of the Soviet Union as it is today, and for those whose interests are more general, they provide a wealth of information in a concise and yet interesting form.

A.J.A.

## NEW TRANSLATIONS OF TURGENEV AND CHEKHOV

HERE is another translation of Turgenev's *Fathers and Sons*.\* Turgenev gave the social scene of his day an artistic interpretation in this novel, which appeared in 1862, one year after the "emancipation" of the serfs.

Bazarov, a medical student, is abrupt in his manner, sharp in his condemnations and extreme in his views and observations. Yet in his make-up he has attractive qualities, which make him tower above the other characters of the novel. He is an honest and clear-minded man of boundless enthusiasms in which there is a fresh force and incorruptibility. Turgenev throws him among the landed gentry to be a cat among the pigeons.

To some critics of the time, Turgenev's depiction of youth was an apotheosis of nihilism; to others it was a calumny on the rising generation. Those who raised a storm of protest avowed that the novel showed youth trampling down the whole of the past in its headlong enthusiasm for the new. The past is represented to a greater or lesser degree by all the other characters, a circumstance which results in the domination of the whole scene by Bazarov. So far as Turgenev himself was concerned, Bazarov was the most sympathetically drawn of all his characters.

The background is a turning-point of history fraught with strife and controversy. Turgenev presents the projection of the realities of the times on the minds of his contemporary intellectuals, consequently, with perhaps the exception of his early works his writing tends to stand outside the main development of Russian literature. The atmosphere of Turgenev is contemplative and nostalgic; that of most of the other giants is controversial and partisan.

The volume is beautifully bound and attractively printed, and Mr. Reavey's translation makes pleasant reading. The translation is not impeccable, but it is on the whole skilful and smooth, apart from such lapses as "stole a stealthy glance" and an occasional slip in translation, such as "a bit curt" instead of "too curt", "five years" instead of "these five years or so" [*godkov pyat*]. It must also be mentioned that Madame Odintzov's estate is on "obrok" (quit-rent) and not on an ordinary rent basis.

\*FATHERS AND SONS. By Ivan Turgenev. (*The Novel Library*, Hamish Hamilton, 6s.)



The translator, most commendably, frequently spares his reader the twin-name formula so confusing in most translations, and also converts Russian measures into those with which English readers are familiar.

*The Bear, The Proposal, The Wedding* and *The Anniversary* are one-act plays written by Chekhov between 1888 and 1891. It is not necessary to dwell on the fact that they have a very strong vaudeville element, although Tolstoy pointed out that the humour of *The Proposal* develops from within the play and is not introduced from outside; this is equally true of the other three.

Broadly speaking, they mark the end of a period in which Chekhov had to play the part of a literary hack because of financial difficulties. After this period the promise which is clearly visible even in his first short story matured rapidly, as he was able to devote more time and thought to his work and thus bring it into a closer relationship with contemporary life. This progress is reflected in the difference between *The Bear* and *The Anniversary*.

The translation\* does not reveal the semantic value of some of the terms of endearment expressed in the originals, tending rather towards literal translation. Some of the dialect passages might also have been given more consideration. It must also be mentioned, with regard to *The Wedding*, that, among other things, naval officers do not encourage their men with the cry "Good children!"

Chekhov and Turgenev are well known to Western European readers. Perhaps publishers will now think of presenting the public with some as yet untranslated Russian literature. Of this there is an abundance.

C.G.R.

\*FOUR SHORT PLAYS. By Anton Tchekoff. (Gerald Duckworth, 3s. 6d.)

## COLLOQUIAL RUSSIAN

IN *Advanced Russian Conversation* Messrs. C. E. Kany and A. Kaun, of the University of California, give the student a Russian reader with a conversational text, provided with copious notes and vocabulary. The notes are set out at the foot of the text in which they occur, thus making reference an easy matter. The book is intended for students who already have a foundation of grammar and vocabulary.

The conversations are excellent and provide good examples of colloquial Russian with correct indication of accent. They are a useful store of conversational phrases with appropriate subject matter.

The skeleton grammar which is appended contains some inaccuracies. For

ADVANCED RUSSIAN CONVERSATION. By Charles E. Kany and Alexander Kaun. (D. C. Heath & Company, 5s.)

example, an "n" is not prefixed to a third person pronoun *after* a preposition (as the authors assert), but when *governed* by one; the imperative is not formed from the second person singular of the present tense, but from the stem which is found by dropping the ending of the third person plural of the present-tense form. Apart from such points as these, many of the grammatical explanations are inadequate even for a short survey. This concerns, for example, the information given about the numerals, the partitive genitive, and the comparison of adjectives. A skeleton grammar should also give examples of the paradigms of words whose stems end in velars, fricatives and affricates requiring a change in the following vowel, since these are very troublesome to the foreign student. These remarks do not, of course, affect the quality of the conversations, which, together with their notes form two thirds of the book.

C.G.R.

## BOOKS RECEIVED

CHINA AND THE SOVIET UNION. By A. K. Wu. (Methuen, 25s.)

MOTHER. By Maxim Gorky. (Foreign Languages Publishing House, Moscow, 7s. 6d.)

PUBLIC OPINION IN THE USSR. By A. Inkeles. (Harvard University Press and Geoffrey Cumberlege, \$5.00 or 32s. 6d.)

SOLOVYOV ANTHOLOGY. Ed. S. L. Frank. (SCM Press, 18s.)

SOVIET LITERARY THEORY AND PRACTICE DURING THE FIRST FIVE-YEAR PLAN. By H. Borland. (Columbia University King's Crown Press and Geoffrey Cumberlege, 22s. 6d.)

THE BOLSHEVIK REVOLUTION. By E. H. Carr. Vol. 1. (Macmillan, 25s.)

THE LAST OPTIMIST. By A. Del Vayo. (Putnam, 18s.)

THE SOVIET UNION. By G. Jorré (Longmans, 21s.)

## PAMPHLETS RECEIVED

BACKGROUND TO NEW HUNGARY. By N. Stewart. (Fore Publications, 1s.)

FOR PEACE AND SECURITY. By A. Vishinsky. (Soviet News, 1d.)

HOW SOVIET RULE CAME TO RUSSIA. By H. Carter. (Beckly Pamphlets, 3. Epworth Press, 6d.)

LUKÁCS AND SOCIALIST REALISM. By J. Revai. (Fore Publications, 1s. 6d.)

MARXISM AND LINGUISTICS. By J. V. Stalin. (Soviet News, 6d.)

PATRIOTISM AND INTERNATIONALISM. By S. Titarenko. (Soviet News, 1d.)

SOVIET SPEECHES AT WORLD PEACE CONGRESS: A. Fadayev, I. Ehrenburg. (Soviet News, 1d.)

THE SOVIET UNION AT THE FIFTH SESSION OF UNO. (Soviet News, 3d.)



## PROBLEMS OF MEDIEVAL RUSSIAN HISTORY

Our discussion here is confined to a consideration of questions of the development of early mediaeval Russian society as dealt with in these three works by Vernadsky.\*

Kievan Rus, the most important of the early state formations on the European territory of the present-day Soviet Union (it lasted from the tenth to the twelfth centuries), was long thought to be an artificial creation, with little root among the Russian people themselves, both by Russian historians (notably Karamzin and Kluchevsky) and by those Western historians who bothered themselves with Russia (Beazley, Nisbet Bain, Pares).

In the first of these works, *A History of Russia*, the relevant chapters of which were written in 1929 and not revised for the new edition, Professor Vernadsky showed himself to be fully in sympathy with these views. The Kievan state was formed by the Varangian pirate-adventurers from the North, he says (p. 26-7); it flourished not because of its internal development, but because it was "military and trading in character", based on the trade of these Varangian pirates with Constantinople along the river route from Scandinavia to the Black Sea, via artificially established trading towns.

In this first work, Vernadsky says hardly anything about the internal development of medieval Russia. Inasmuch as he considers internal development at all, he does so in a very confused way. In one place he writes of "ancient Russian society" as "divided into two basic groups, the freemen and the slaves" (p. 42), and refers to the breakdown of the clan system between the tenth and twelfth centuries—it was replaced by "foreign trade and agriculture." Into this concept he tries to infuse the old idea of Soloviev, the nineteenth-century historian, that Russian history is the story of the struggle of the settled forest regions with the nomad steppe regions, even saying that the period from 972 to 1238 "was characterised by the bitter struggle between the forest and the steppe".

Thus to the Vernadsky of 1929, early mediaeval Russia was formed by a foreign band of invaders; it was based mainly on foreign trade, and its internal structure was that of a clan society in decay (or alternatively a slave society!) in which the forest regions were fighting the steppe regions.

Such a confused conception of historical development, divorced from a clear ana-

lysis of fundamental economic processes, was characteristic of Russian historians of the old school; and the position was not improved during the first fifteen years of the Soviet Government by Pokrovsky and his followers, who tried to fit the history of medieval Russia into a framework of "parasite city states" and "commercial capitalism".

But during the past twenty years Soviet historians and in particular archeologists, working in the traditions of such pre-revolutionary archeologists as Khvoika, have shown that both the Vernadsky (1929) and the Pokrovsky approach are unscientific and non-historical. The details of this research have been set out in three works: Academician Grekov's *Kievskaya Rus* (Kievan Russia), published in the mid-thirties; Tikhomirov's *Drevnerusskiye Goroda* (Ancient Russian Towns), 1946; and Rybakov's *Remeslo v drevnei Rusi* (Handicrafts in Ancient Russia), 1949. Unfortunately none of these works is available in English, but a summary account of their central thesis may be found in Pankratova: *A History of the USSR*, Vol. 1, pp. 44-47, 49-51, 62-65, and 69.

They conclude that by the ninth century settled ploughed agriculture had long been a feature of Russian life. The peasants were living in settled village communities, organised on a territorial and not a blood (tribal) basis. The history of the Kievan state is the history of the enserfment of this peasantry, particularly during the eleventh century, and of the formation of landed estates (*voitchini*), organised on the same basis as West European manors. The role of the Varangians and of foreign trade in this is secondary.

Within this agricultural framework, on the basis of increased production with more developed technique, town handicrafts, and trade between town and country, develop. By the twelfth century, these have reached considerable proportions, and the development of local town centres and local landed estates leads to the break-up of the united Kiev state into a number of feudal principalities.

In short, Russian agriculture, handicrafts, and trade are of indigenous origin, and Russian society goes through fundamentally the same development as Western Europe at the same time—the transition from settled village communities to serf or feudal society, and the emergence of the mediaeval town.

It is a remarkable feature of Vernadsky's two later works that he implicitly rejects some of his conclusions of 1929 and comes to accept the overwhelming evidence of modern research, at one point stating that he is "quite ready, moreover, to give Soviet historians full credit for the novelty of their approach to the study of the economic and social development of Kievan Russia, as well as for important achievements in their research" (KR, pp. 166 and 167).

\*A HISTORY OF RUSSIA, New Revised Edition, 1944, \$3.0 or 20s. [Ref.: HR].  
ANCIENT RUSSIA, 1943, \$5.00 or 32s. 6d. [Ref.: AR].

KIEVAN RUSSIA, 1948, \$5.00. [Ref.: KR].  
All by George Vernadsky (Yale University Press).



"The Russian tribes of the eighth and ninth centuries were thoroughly familiar with agriculture, which was in most cases the foundation of their economic activities", he writes (AR, p. 327), and in his later work he adds that a weakness of *Ancient Russia* was that it had not used the evidence of Tretiakov, the Soviet historian, on the presence of agriculture in Russia from the third century (KR, p. 100). Furthermore, he admits that large estates of a feudal kind played an important role in Kievan economy (*ibid* p. 111), and correctly sees the various texts of *Russkaya Pravda*, the code of medieval Russian laws, as reflecting the transition from tribalism to feudalism, as being the Russian equivalent of the *Lex Salica* (for tribal law) and the *Capitularia* (for feudal law) (*ibid* p. 8).

Unfortunately, however, Professor Vernadsky is still unclear about the nature of the transition from tribal society to feudalism and from feudalism to capitalism. Hence his discussion of the transition from the patriarchal family commune to the settled territorial commune (*mir* or *verv*) is very confused (*ibid* pp. 132-4), and he fails to understand Grekov's analysis of Kievan society as one, like that of Charlemagne in the West, in which the transition from the remnants of developed tribal society to feudalism is taking place. Hence he incorrectly states that Soviet historians describe Kievan Rus *tout court* as a feudal society, whereas in fact nearly all of them see the main feudalisation process in Russia as taking place in the *eleventh* century, and leading to the *break-up* of Kiev Russia (an exception to this is to be found in Dovzhenok and Braichevsky's contribution to the recent discussion in *Voprosy Istorii*, No. 8, 1950, but their views would not be acceptable to most Soviet medieval historians). His statement that Soviet historians have denied or minimised the role of foreign trade (KR, p. 101) is equally untrue. See for example Rybakov in *Istoriya Kul'tury drevnei Rusi*, Vol. I, 1948, pp. 315-349.

This leads him to more serious errors. He tries to build up a picture of a Kievan Russia in which internal and especially foreign trade played such an important role as to make the economy essentially "commercial capitalism" (p. 123) (the old Pokrovskian theory). He attempts an analysis of "national income" (pp. 126-128), "depression and prosperity" cycles (pp. 128-130), and the "middle classes" (pp. 140-143) in medieval Kievan society, in

terms of modern capitalist economics. Needless to say, this section of his work is thin in material and even unscholarly; for example, he goes so far as to estimate the town population of Russia as thirteen per cent of the whole in Kievan times, as great as at the end of the nineteenth century (p. 105).

As a result of this subjective theory he fails to trace the essential developments which were taking place in Russian towns. He does not show how town handicrafts emerged from village handicrafts, and how specialisation grew and the internal market expanded in the eleventh and twelfth centuries, until by the early thirteenth century the townships formerly dependent on the prince were fighting against the encroachment of the feudal powers. The growth of independent principalities with large landed estates and the emergence of towns on the basis of *internal* trade (119 new towns in the twelfth century, when foreign trade was at its smallest, as against sixty-two in the eleventh)—this is the stuff of which twelfth-century Russian history is made, as is the twelfth-century history of Western Europe. Later Russian backwardness is not due to the peculiar nature of Kiev Russian economy, but to the retardation resulting from the economic effects of the Tatar-Mongol invasion in the mid-thirteenth century, which destroyed the towns, carried off the artisans, and skimmed off surplus produce in the form of tribute.

This Vernadsky fails to understand (in HR, p. 12, he refers to the "internal peace" of the Mongolians, "conducive to rapid cultural changes" and the "further extension of agriculture"). In consequence he tries to find a "basic difference in economic and political development between Russia and Europe" (KR, p. 213) in Kievan times: this is the fundamental weakness of his later book, in spite of its advance over his writings of 1929. Although Vernadsky's writings contain more material on this period of Russian history than is available elsewhere in English (this is particularly true of the sections on "The Ways of Life" and "Russia and the Outside World" in *Kievan Russia*), they do not examine basic economic developments clearly. Reading them, one is the more convinced of the need for the publication of adequate material in English on these fundamental questions of Russian medieval history.

R. W. DAVIES





## SCR ACTIVITIES

THE 1950-1951 season of activities has opened with a variety of public events, the issue of a number of useful translations on topical subjects, and the strengthening of personal contacts with Soviet colleagues.

The Chairman and Mrs. Pritt spent some weeks in the USSR during August-October as the guests of VOKS, and gave an enthralling account of their impressions to a very full meeting of members on November 1. Three other members—Mr. Leslie Hurry, the painter and stage designer; Mr. Andrew Rothstein, the editor of this *Journal*; and Professor C. L. Wrenn, a former Chairman of the Writers' Group—were invited by VOKS for a visit during the November celebrations. They will be speaking, and writing in this *JOURNAL* and elsewhere, on what they individually saw and learnt; all stress the warmth of their reception, the depth of cultural understanding they found, and the many requests they received for information about, and examples of, our British cultural achievements.

THE FILM SECTION has been particularly active, with a *Festival Season of Soviet Film Art*, held in conjunction with the London Film Club at the Royal Empire Society cinema, London. Eisenstein's *October* was shown on October 4, Dovzhenko's *Earth* and *Shchors* on October 25, and Pudovkin's *General Suvorov* on November 15. Mr. Pudovkin himself, who was in Britain as a delegate to the World Peace Congress, was unfortunately prevented by illness from appearing at the performance, but members of the Film Section had the great pleasure of meeting him informally at a small reception at the SCR on November 14. A viewing of *The Fall of Berlin* was held, by courtesy of the Soviet Embassy, on November 28 at 18 Kensington Palace Gardens.

THE THEATRE SECTION gave an extremely successful performance of Rimsky-Korsakov's little-known opera setting of Pushkin's *Mozart and Salieri* on October 1 at the Salle Erard. The singers were Parry Jones (tenor) and Martin Lawrence (bass), and the production was by Lawrence Collingwood, with a new English translation of the libretto by Herbert Marshall. A reading of Surov's play *Signal Green*, translated by Eric Hartley, was produced by George Wood on December 10, with the following cast: Joss Ackland, Max Brent, Peter Copley, David Dawson, Sybil Ewbank, Tonia Hildreth, Betty Linton, Alex McCrindle, Gwen Nelson, Richard Pasco, Bernard Rebel and Catherine Salkeld.

THE MUSIC SECTION, in addition to assisting with the performance of *Mozart*

and *Salieri*, arranged a concert on October 22, with Lili Larsen (soprano) and Kyla Greenbaum (pianoforte), and a *Record Review* on November 17, when Harold Feldt introduced a number of new Soviet recordings recently added to the Gramophone Library. Three Bulletins have been issued to members, covering Khrennikov's 1948 review of *Thirty Years of Soviet Music* (No. 4), Kabalevsky's *Notes on British Musical Life* (No. 5), and *Soviet Opera and Ballet 1950* (No. 6).

THE EDUCATION SECTION has issued two Bulletins—*Sexual Problems of the Pre-School Child* (No. 5), and *Cinema in Education* (No. 6)—and arranged on November 17 a useful discussion on *Trends in the Development of Soviet Psychology*, opened by Mr. Neil O'Connor. Work has been proceeding on the exhibition of English education which, with the co-operation of the Joint Four Secondary Associations and the N.U.T., is to be sent to the USSR in 1951.

THE LEGAL SECTION heard a vivid account, on November 8, of aspects of the Soviet legal system studied by Mr. D. N. Pritt during his recent visit to the USSR. A summary of this, with a note on the Soviet law of defamation, was given in the Section's Bulletin No. 14.

THE CHESS SECTION issued two Bulletins (Nos. 29 and 30) on the Bronstein-Boleslavsky match, and played Ealing A in the second round of the BCF National Club Championship on December 19.

THE WRITERS' GROUP arranged a lecture by Mr. Jack Lindsay on *The Creative Artist in Soviet Society*, in conjunction with their Annual General Meeting on December 12. Members of the Committee had the pleasure of meeting Mr. Boris Polevoi, the distinguished Soviet novelist, who accompanied Mr. Pudovkin at the Film Section's informal reception on November 14. At the Group's request, the TRANSLATOR'S GROUP held discussions on *Soviet Translations into English*, and *General Problems of Translation*, on October 11 and December 5; transcripts were taken for the information of Soviet colleagues engaged in this work.

Members and others who have had occasion to use the services of the Library, the Science Section and the Exhibition Department know that they are maintaining their normal high standard as invaluable sources of information. Provincial activities have included a season of Soviet films in Manchester.

The Society's Annual General Meeting was held on November 27, when the Annual Report and Accounts were adopted, the retiring Executive Committee re-elected, and a useful discussion held on the development of the Society's work.



# LYSENKO IS RIGHT

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The author approaches the thorny questions raised by the Lysenko controversy and by Soviet *versus* "orthodox" genetics as a practical agriculturist and plant-breeder, and arrives at the conclusion that the position taken by Lysenko and his followers is scientifically sound and fruitful in practice.

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**ANGLO-SOVIET CHESS MATCH, 1947:** Complete record of the over-the-board match. Edited by William Winter. Games annotated by G. M. Levenfish. Price 5s. (post 3d.).

**ARCHITECTURE OF THE USSR:** A fully illustrated booklet prepared by the Architecture and Planning Group for the recent exhibition at the RIBA, giving historical background and contemporary development. Price 1s. (post 2d.).

**BOOK LIST ON THE USSR:** Prepared by the SCR for the National Book League. Indicates some of the best-known books which have appeared during the period from late 1942 to early 1947, and supplements the previous list published in 1942. Price 10d., post free.

**EISENSTEIN COMMEMORATION:** A souvenir programme in book form, with articles by Paul Rotha, Ivor Montagu, John Grierson, Marie Seton, Herbert Marshall. Fully illustrated by superb stills. Price now 1s. (post 3d.).

**RUSSIAN PAINTING, 1700-1917:** by Jack Chen. A historical commentary on the development of painting in Russia, essential to an understanding of the contemporary Soviet School. With fourteen illustrations Price 1s. (postage 2d.) from SCR Exhibition Department.

**SOVIET WRITERS REPLY:** Answers by Soviet writers to questions from British writers, with introductions by J. B. Priestley and Konstantin Simonov. Price 1s. (post 2d.) from SCR Writers' Group.



## SCR DUPLICATED DOCUMENTS

### RECENT ADDITIONS

(The prices in brackets are those for SCR members)

- Ed. 5. **The Sexual Problem in Early Childhood** (Ch. XIX of **The Pre-School Age Group**, by E. A. Arkin, Uchpedgiz, Moscow, 1948) ... 1/6 (1/-)
- Ed. 6. **The Cinema in Education** (summary of article by B. H. Toll in Sov. Pedagogika 1950/7) ... 1/- (6d.)
- Lin. 2. **Soviet Linguistics September 1950** (survey of the Soviet press discussions since the Pravda series of June 1950) ... 1/6 (1/-)
- Mus. 5. **Notes on Musical Life in Britain Today** (summary of article by D. B. Kabalevsky in Sov. Musika 1950/2) 1/6 (1/-)
- Mus. 6. **Soviet Opera and Ballet in 1950** (abstracted from Sov. Musika 1950, Nos. 6 and 7) ... 1/6 (1/-)
- Pav. 3. **The Development of I. P. Pavlov's Views**: Opening statement by Acad. K. M. Bykov at the Joint Session of the Academy of Sciences and the Academy of Medical Sciences of the USSR, June 25, 1950 ... 3/- (2/6)



Full lists of the English translations and digests available in duplicated form may be obtained on request; the documents are classified under the following headings: EDUCATION; LINGUISTICS; LITERATURE AND LITERARY CRITICISM; MUSIC; PSYCHIATRY AND PSYCHOLOGY.

## SCR Exhibition Department

The *Exhibition Department and Photograph Library* supplies visual aids of all kinds—photographs, maps, charts, lantern slides—and large and small exhibitions, for example *ARCHITECTURE OF THE USSR*, and *REPRODUCTIONS OF 18th AND 19th CENTURY RUSSIAN PAINTINGS*.

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